THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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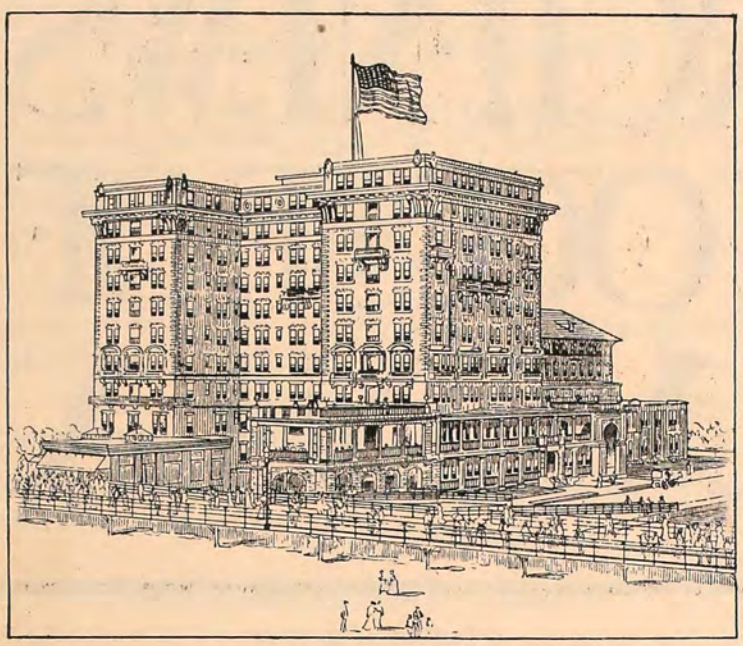

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. V. NO. 4 PHILADELPHIA, JANUARY, 1917 15 cents a copy $1.00 a year

The Pension Plan—What It Is and What It Means

It is the result of a determination to right an injustice of many years.

It is an undertaking to once carry out, and for all, as a matter of right and justice the Church's bounden duty to its servants.

It is the biggest single enterprise of the Church.

It is the first pension or annuity organization to begin on a sound actuarial basis.

It holds a position of unique preeminence in pension undertakings. It does this because of the thoroughness of its methods, its inherent stability, and the well-rounded distribution of its benefits.

To inaugurate and maintain the fund in this position we must have $5,000,000.

Pennsylvania has undertaken to give a Million. It needs nearly $300,000 to complete the amount.

The National Committee needs something more than $1,500,000 to complete its larger task.

All this must be had by March 1, 1917.

When we say the Church is doing the biggest thing in its history we mean that you and I are doing it.

Therefore we (you and I) have gone on record as the builders of a great institution.

Are we going to complete our contract?

A Look Ahead

The clergy salary roll is now $9,000,000 a year. Premiums on this at 7½ per cent produce an annual income of $675,000. All income goes out again as benefits. Making no allowance for growth there will be a distribution of benefits in the next 100 years of $67,500,000. Normal growth of the Church and proportionate income will assure a distribution in the next 100 years of about $110,000,000.

This is the long view of your $5,000,000 investment. Without the $5,000,000 we cannot have a stable organization to collect and distribute the $110,000,000 between now and A. D. 2017. With the $5,000,000 we can have this stupendous result.

Work out the ratio of increase for yourself and determine whether you can afford not to have a part in the erection of such an institution.

A Great Committee

"The Pennsylvania Committee of the Church Pension Fund" consists of thirty-seven laymen of this Diocese. This is what they say: "We know we have the biggest, soundest and most worth-while proposition that has been submitted to the Church in generations."

These are large words. Here is a list of the men who say them.

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What is "the biggest, soundest and most worth while proposition that has been submitted to the Church in generations?"

A Pension Fund for Clergymen.

For ten months the thirty-seven men have been backing up their big words with big deeds. They have given their time ungrudgingly. They have given their money generously, lavishly. They have tackled their friends. They have used and are using "every available means of educating" the rest of us. They undertook to raise a million dollars in this Diocese by March 1, 1917. They have actually raised nearly $800,000.

Now, what? The 1st of March is less than two months away; $200,000 has still to be raised. Well, the thirty-seven men have richly earned the right to talk to the Diocese.

"The Diocese of Pennsylvania has 138 organized parishes. We have asked every parish to conduct a campaign for the Pension Fund.

"By Christmas Day steps had been taken for such a campaign by one-quarter of them. *What will the others do?*"

When the end is six weeks off, action and not talk is needed; but THE CHURCH NEWS can, naturally, act only by talking.

We meant to make *Missions* the special subject of this number, but "Pensions are paramount" and we push our plan aside to give the Pension Fund right of way.

To the clergy of this Diocese the thirty-seven men say: "We look to you for leadership. From now on to the end will you keep in mind that there are some 5,800 men other than yourself, whose interests are, for the next seventy (now fifty) days in your keeping?"

No clergyman in this Diocese can say that the burden of this great task has been put on him by the laity. Nothing could be finer than the clean-cut recognition by the thirty-seven that this is a layman's job. We cannot believe there is a single clergyman in Pennsylvania who will refuse the appeal to his leadership. Pick out the best men you have. Ask Mr. Hunt to send you literature. Study it so as to grasp the plan yourself. Get your men together and tell them about it. Give them this message:

To the Laity: Once in every man's life there comes a time when, wittingly or unwittingly, he is the factor in the success or failure of a great enterprise. It may be in the affairs of his country, it may be in the growth of his business or employment, it may be in the casting of a young life, or it may be in channelling the future course of his church. His individual attitude may or may not be apparent but it is no less certainly counted in the returns. To you, then, is the final and result-producing call. It is your enterprise, not the Bishop's, or ours, or the rector's, or the vestry's. It will have no more success than your collective efforts give it, and no less. The decision is in your keeping and on it depends the future of an enterprise as sound as the best you are now engaged in, and no less worthy. Not what can you do, but what will you do?

Then they will go to work.

It is a real crisis the Diocese is facing. Our Committee has put the Diocese at the very top in this great cause. We dare not fail them and we will not.

The million must be got.

We *can* do it and we *will*.

The Bible in the Church

(Analysis of three Lectures delivered at St. James's Church, Advent, 1916, by the Right Reverend Philip M. Rhinelander.)

1. *The Present Situation.*

Even worse than the prevailing ignorance of the Bible is the habitual neglect of it by Christian people. Such neglect is fatal in the long run to spiritual vitality or a really living faith. It is largely due to a widespread notion that modern scholarship has shown the Bible to be untrustworthy. But this is a complete misunderstanding. It is true that certain views about the Bible have been shown to be untenable. But this is altogether a gain, for these views ought never to have been held. They were unhistorical and unworthy of intelligent Christian faith. To recover our balance it is only necessary to let the Bible tell its own plain story, of what it is and what it is for. When we have learned this simple lesson, we shall find all reasonable modern scholarship confirming and deepening our confidence in the Bible and giving us back the record of God's Revelation as a constant means of grace.

2. *Definition and Analysis.*

Confining our attention to the New Testament, we find it to be a collection of twenty-seven distinct and miscellaneous writings. These can be classified as follows:

(*a*) Four so-called *Gospels*, which are not, and are not intended to be, lives or biographies of Jesus Christ, but rather are fragmentary and intimate records of some of His words and works up to the time of His Ascension, with special emphasis on the crucial fact and manner of His death.

(*b*) One *book of history*, containing the story of the beginning and development of the Church, grouped round the acts and ministry of St. Peter in Judaea, and of St. Paul in Asia and in Europe, up to his arrival in Rome.

(*c*) Twenty-one occasional *letters: six* of them written to Christians more or less in general; *nine* of them written to particular Churches or communities of Christians, and *six* of them written to individual Christians. These twenty-one letters are ascribed to five Apostles or apostolic men.

(*d*) One *book of visions*, ascribed to the Apostle John, having many points of contact with some of the Old Testament prophecies and the later Jewish apocalyptic writings, but having at the same time a very distinct historic background and setting.

3. *Origin.*

All these writings may be described as casual or incidental in their origin. Just as our Lord Himself wrote nothing, so writing was in no sense an essential part of apostolic work. Our Lord prepared the way for the kingdom and the Church: the Apostles founded and organized it. Before a word of the New Testament was written, the Church was in its full life and activity, with Creed, Sacraments, Ministry and all essential discipline. During this process the books of the New Testament were being written as need arose. We can note the motives which led to their production as follows:

(*a*) Personal interest: the making of notes or memoranda by individual disciples, of words, or scenes which they wanted to remember.

(*b*) Pastoral responsibility: the apostles were moved to communicate with a particular Church or individual about some matter that needed special attention.

(*c*) The need of providing material for teaching, in view of the spread of the Church in widely separated places.

(*d*) The need of leaving correct and trustworthy records, in view of the approaching death of the apostles and the growth of false teaching in various quarters.

This process went on for about seventy years, beginning about twenty years after the Ascension and ending probably just before the second century.

4. *Growth.*

These miscellaneous and isolated writings came gradually to be grouped and bound together as an authoritative collection, or canon, of writings which set the standard for the whole Christian Church in matters of faith and life.

We can mark three stages in this growth of the Canon.

(*a*) Circulation of single autograph manuscripts. A letter from an apostle to an individual Christian or to a Church or congregation would be passed about, copied, and possibly exchanged. In the same way each of the four Gospels, although first used in a definite locality, must have had a constantly increasing circulation among Christian people.

(*b*) Small collections of accessible apostolic writings made, copied and circulated among the Churches in an informal way. These collections gradually became more and more inclusive.

(*c*) The gradual formation of an authoritative and exhaustive list of genuine apostolic writings. In view of false teaching contained in spurious Gospels and other heretical and misleading documents, the leaders of the Church set to work to select and collect an authoritative apostolic library which would preserve an unimpaired tradition of apostolic teaching and set a standard by which all other teaching could be judged. The persecution which the Church endured helped in this process. But even so, it took some time. It was not until the beginning of the fifth century that the list was completed and the canon of sacred authoritative books established as we have it.

5. *Use and Authority.*

It is clear then that the New Testament is a product or effect, and not the cause, of Christianity. The religion did not grow out of the *book*, but the *book* grew out of the *religion*. The New Testament implies

the teaching, believing, working and worshiping Church behind it, producing it and using it. It was written by, to, and for the members of the Church. The authority of each particular writing depended upon its apostolic authorship. The authority of the New Testament as a whole depended, and still depends, upon the common judgment of the Church which gathered the writings here and there, examined them and set them forth by her authority as representing without question the apostolic tradition and the apostolic faith in which the Church was founded. An intelligent Christian, therefore, whether in the fourth century or the twentieth, if questioned as to the part played by the Bible in the life of the Church or of the individual, would answer: "My Christianity means the work and life in me of the Holy Spirit of my Incarnate Lord. This is supplied to me by my membership in the Church which is His Body, which He prepared and which His apostles founded. The Bible, or the written record, does these two things for me: First, it makes my faith reasonable and secure. Second, it keeps my faith living and real. The Church is to teach; the Bible is to prove."

6. *The Course and Result of Modern Criticism.*

At the Reformation the Church was undoubtedly teaching largely without regard to Bible or apostolic standards. The cry at the Reformation for an Open Bible was a demand that the teaching of the Church should be reformed after the Bible pattern. There was great need of it. But the movement went entirely too far. Instead of reforming the teacher, the leaders of the Reformation on the continent of Europe abolished her. The Bible was put in the place of the Church. A dead book was substituted for a living voice. Christianity was treated as the religion of a book. "The Bible and the Bible only" became the religion of Protestantism.

This led inevitably to those results which have become so painfully familiar to us. On the one hand, inasmuch as the Bible was held to be, not the *record* of the Revelation; but the very *source* and *origin* of Revelation, fanciful and contradictory views were taught and believed as to its authority and inspiration: it was written by divine dictation; every syllable and letter was directly and definitely inspired; all parts of it were equally important in determining faith and morals. On the other hand, inasmuch as the Church and her continuous tradition of teaching had been dispensed with, every one had an equal right to go directly to the Bible and take from it, at discretion, what seemed desirable. Hence arose the multitudinous divisions or sects, differing widely from each other, but each claiming the Bible in support.

Such was the situation when modern criticism began its work. It followed a purely historical method, inquiring just as we have done, what was the real history of the book as a whole and in all its parts, and what the purpose which it was meant to serve. All the facts which we have discovered for ourselves were developed one by one, and the conclusion was reached, just as we have reached it, that the New Testament is not one single volume, but a collection of writings which are largely incidental and fragmentary and of differing value; that from first to last the Bible was never meant to stand alone, but to be taken in connection with the life and history of the Christian Church.

In other words, modern criticism has only overthrown the utterly unhistorical and unworthy views of the Bible which were the result of the Reformation. It has naturally been disturbing and distressing to those who were brought up in those false beliefs. On the other hand, it has conclusively vindicated the faith of the historic Church in regard to the Bible. In particular, it should reassure us. It is true that we are *reformed*, but none the less we are still *Catholic*, holding the whole apostolic faith, believing in the Divine office and authority of the Church, fearlessly holding the Bible open in our hands, challenging criticism, confident that the Church of the living God is still the pillar and ground of the truth, and that her living teaching voice is found fortified and justified in every age by the apostolic records which she has preserved as the standards and proofs of her unchanging faith.

The Bishop's Office in the Church House would seem to be, and from the use which many people attempt to make of it is, a center where all information concerning the Church ought to be obtainable. But this important service is rendered largely impossible because the information is not sent there by those who possess it, except in a very few instances. Such a condition reflects on the whole Diocese as well as on the Church House. The Secretary should be notified at the earliest possible moment of all special events and services, of the names and addresses of special preachers, as well as of changes in officers and committees and all other items of interest, so that the office may be enabled to do what is expected of it. Bell Phone "Filbert 5116."

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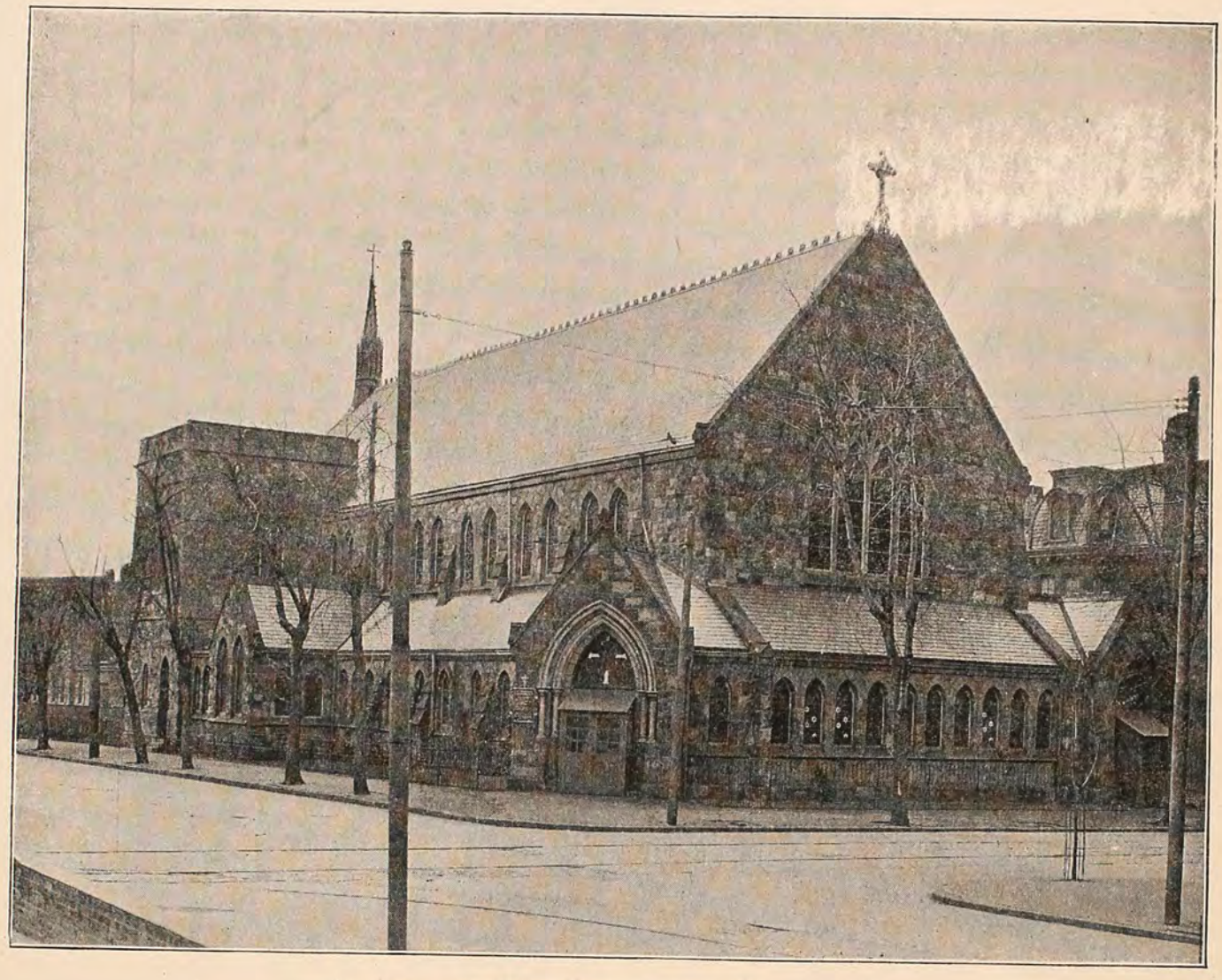


St. Andrew's, West Philadelphia, Erected 1885

The Parishes and Missions of the Convocation of West Philadelphia

BY THE REV. FRANCIS C. HARTSHORNE

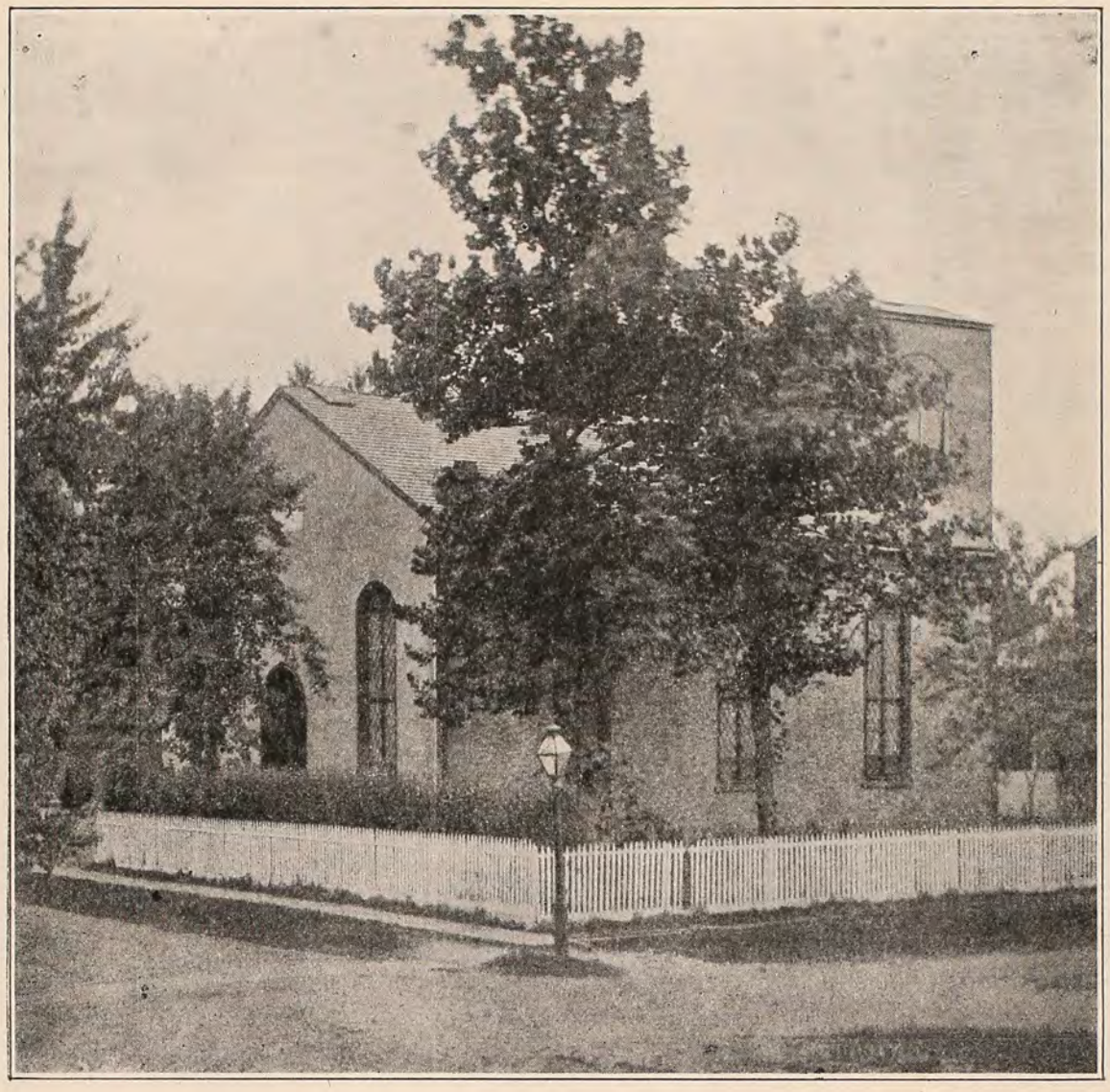
ST. ANDREW'S PARISH, WEST PHILADELPHIA

The Rev. William J. Cox, Rector

What is now the Parish of St. Andrew's Church, West Philadelphia, was first organized in the year 1819, under the name of St. Mark's, Mantua. A church was erected at the corner of Thirty-sixth and Sycamore Streets in this year and was consecrated by Bishop White on the 9th of August, 1821. Mantua, at that time, was a village to the west of the Schuylkill largely inhabited by summer residents, and Powell's Woods was a favorite resort of picnic parties in that day. There were evidently Churchmen among those who came thus in the summer, for the services of the church were held in houses in the vicinity from the year 1817 on. The first rector of the newly constituted parish was the Rev. James Montgomery, who resigned after a few months to become the rector of St. Stephen's Church on Tenth Street, which had then been newly erected. The population being very scant and embracing very few persons of means, caused the parish to have a struggling existence, and about the year 1830 the property was sold by the sheriff. The building remained unused for some years and was destroyed by fire of supposedly incendiary origin in 1834.

Services were now held in houses and halls for some years. There is in existence a receipted bill for sittings in a hall in the year 1846, showing that interest was still maintained and regular services held. At a meeting held on December 2, 1850, it was decided to reorganize the parish under the name of St. Andrew's, West Philadelphia. In September, 1851, the lot upon which stood the burned walls and ruins of St. Mark's Church was purchased for the sum of $1,400, and arrangements made for such repair of the ruins as would render the place available for the purposes of Divine Worship. A call was extended to the Rev. George W. Natt to become rector, which call he accepted in January, 1852. The necessary repairs having been made, the church was re-opened on June 23, 1852, and on June 23,1854, was reconsecrated by the Rt. Rev. Alonzo Potter, the then Bishop of the Diocese. The erection of rectory and Sunday-school building was begun in May, 1856, and completed and occupied in May, 1857. The amount expended for the purchase of ground, including the ruins of St. Mark's Church and the repairs and furnishing St. Andrew's Church, was $5,708.03. On the rectory and school house was spent $3,961.59; a total for all purposes of $9,664.67. The leading spirit in much of this revival of the parish was a relative of the rector, Mr. Thomas W. Natt, who died August 30, 1859, deeply lamented.

The Rev. George W. Natt resigned the rectorship in December, 1859, because of failing health, and died soon afterwards. A memorial tablet was erected to his memory and was transferred to the new church when the site was changed in 1865. The Rev. W. H. N. Stewart was elected rector in January, 1860. He was an ardent missionary and began the work of the



THE FIRST ST. ANDREW'S, ERECTED 1857

Church at Hestonville, which afterwards developed into St. James', Hestonville. He resigned to become an army chaplain in January, 1863, and was succeeded by the Rev. Samuel E. Smith, under whom the new parish, despite the difficulties of the time, grew rapidly, so that the church became too small to accommodate the congregations. A change was decided upon and in 1865 the whole property was sold and the present site was purchased. The corner-stone of the new church was laid on October 7, 1865. The first service in the new edifice was held on July 9, 1866. St. Mark's site had been sold in September, 1865, and while the new church was building, the congregation met in the "ball room" of Powelton House, the residence of Ewing Spencer Miller, corner of Powelton Avenue ,Thirty-second and Race Streets. Mr. Miller was the chairman of the Building Committee. The entire cost of the new edifice and ground, $24,500, was paid off by April, 1872, and the church consecrated by Bishop Stevens on Sunday, June 11, 1872.

The Rev. Samuel E. Smith was a most devoted minister, and his work was felt not only in his own parish but in all West Philadelphia. He was responsible for the beginning of the present prosperous mission of St. Barnabas' Church, for he began, about 1864–65, work and services among the people at Haddington. This was afterwards developed by the Rev. Samuel Kelly, at first as a lay reader and afterwards as a priest of the church. Mr. Smith also maintained the services at St. James', Hestonville, until 1868, so that St. Andrew's is the mother church of these two churches. Mr. Smith, after a most successful ministry, resigned in July, 1873, and was succeeded in the following December by the Rev. R. Bethel Claxton.

Hitherto, the surroundings of the church had been of a semi-rural character, but now a change began to come. Increased facilities of transit and the general growth of the city in this direction gave an impetus to building and there came a great increase in population and church membership, in which St. Andrew's shared very largely. A parish house became an urgent necessity and steps were taken at once to meet the need. The present parish house was erected in 1876, and occupied by the Sunday-school and parish societies. By the close of the year 1879, all available space in the church, some 500 sittings, was fully occupied and the need of additional accommodations became imperative. The enlargement of the church was proposed, but almost unanimous preference was given for a new structure. It was proposed not to attempt any building until the full amount needed was in hand. Subscriptions were started on this basis, but the continued growth of the congregation made the postponement of the building inadvisable, so, after three years' steady canvassing, the building was begun in October, 1883. The corner-stone was laid on April 5, 1884, and the building was occupied for the first time for worship on Easter day, April 5, 1885. The total cost was $49,738. Of this sum the congregation had in hand, $26,800; $8,000 was raised by temporary loans from the members of the congregation and $15,000 was raised by a mortgage on the property.

The Rev. Dr. Claxton did not live to see his labors crowned by ministering in the new church. He died, deeply lamented, on May 24, 1882. His name and memory are still revered, and every year the older members of the congregation who knew him, always decorate the baptistry (which was erected as a memorial of him and his great ministry in the congregation) on the Sunday nearest his death, and also decorate his grave in Woodlands cemetery on the day of his death.

The Rev. Edward M. Lyle, became *locum tenens* for the remainder of the year 1882, until the Rev. Charles W. Duane became rector. Dr. Duane continued as rector nearly nine years, during which the new church was built and much also was done. He finally resigned in December, 1890. During his ministry the good work of Dr. Claxton continued and all the buildings were used and filled to their capacity. In 1886 the organ was replaced by members of the congregation

THE OLD CHANCEL DESTROYED BY FIRE IN 1896

at a cost of $4,000 and a surpliced choir introduced in the year previous.

Mr. Duane was succeeded by the Rev. W. H. Assheton in 1894, who resigned in the following year. The Rev. Charles M. Armstrong became rector, and his rectorship continued for over twelve years. During this time many changes took place. In 1896 occurred the disastrous fire which destroyed the chancel end of the church completely. The present chancel was erected and a new organ installed at a cost of over $40,000. The chancel is one of the finest and largest in the whole country. It has a total depth from the chancel steps to the wall behind the altar of 82 feet, and a width of 37 feet. The carved and canopied stalls are a wonderful feature, and there are sittings for over 120 people in them. In 1904 Mr. Armstrong resigned to become the rector of St. Mary's, Wayne, and was succeeded by the Rev. W. Arthur Warner, who was rector for seven years until succeeded by the Rev. William J. Cox in 1911.

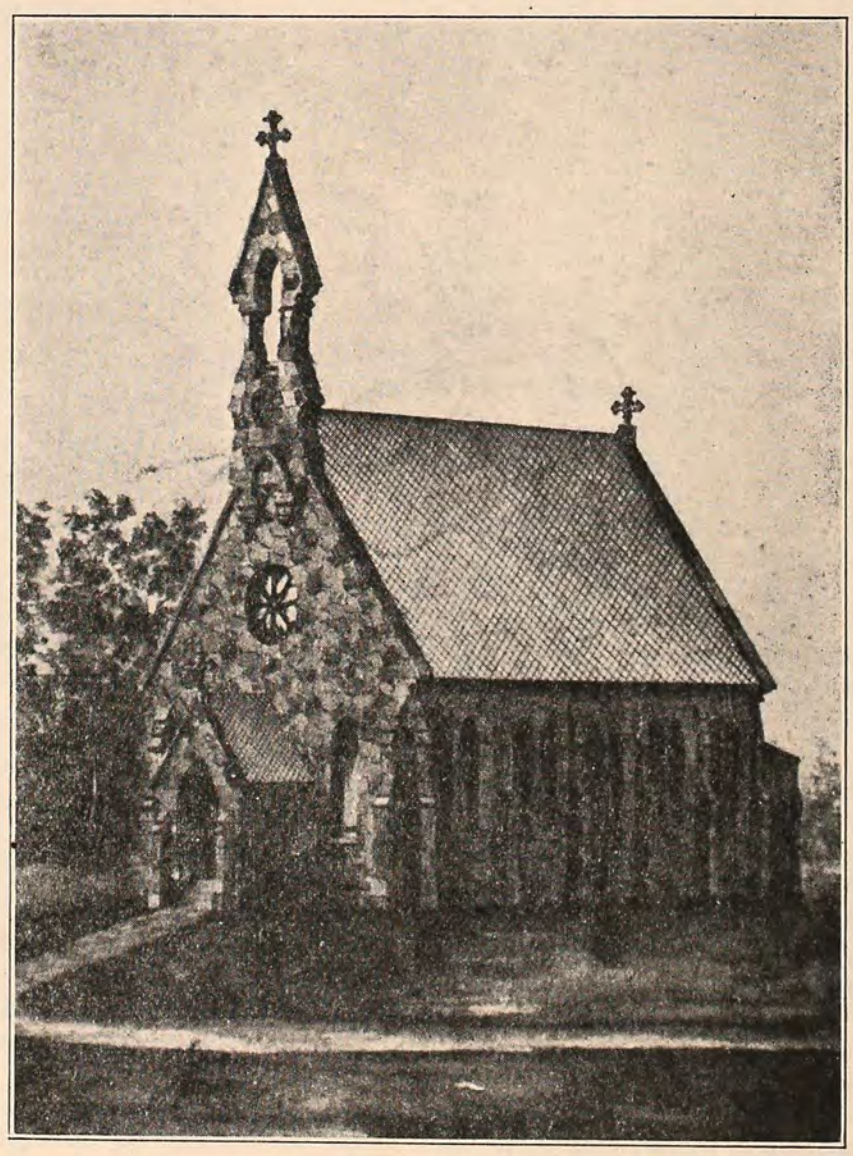
The mortgage indebtedness created by the building of the new chancel has been a heavy burden on the parish. By 1911 it had been reduced to $20,000. Today it stands at about $4,000, and it is the intention of the vestry and congregation to wipe that out completely by Easter Day, 1917, as a memorial of the centenary of the beginning of the Church's work in the first church (St. Mark's), and to ask the Bishop to consecrate the church, free of debt.

In 1913 the house immediately adjoining the church on Baring Street was offered for sale by the owner, a member of the congregation. Despite the difficulty of the church debt, it was decided to purchase the property and save the shutting out of light on the west side, in case it should be bought and turned into an apartment house. The rector agreed, if the property was purchased, to pay the interest on the mortgage, in lieu of rent. This offer was accepted and a mortgage of $6,000 created. The balance of the purchase money was paid by a fund, that had been nursed for years by several members of the congregation in a building and loan association. The acquisition of this property has given St. Andrew's one of the most beautiful and compact set of church buildings in the city.

The church contains many beautiful memorials of all kinds. The altar of Caen stone is a memorial to a former communicant and vestryman, Mr. Chapman. There are several Tiffany windows, and one English window unveiled last Easter Day.

The church silver is of great interest. The greater part of it was made from silver, gold, and precious stones contributed by the congregation on All Saints' Day, 1891, in memory of departed members of the congregation. A large gold paten was given by the late Rev. Walter Klapp, in memory of his wife, a member of this congregation, who died at Shanghai, China. Other memorials are to be installed during the coming year, which, if it can be crowned by the complete obliteration of the indebtedness on the church, and its consecration, will worthily consummate the history of a work, which, for a century, has been a blessing to this part of West Philadelphia.

St. Andrew's reports 484 communicants, values its property at $107,000, with incumbrances of $11,000, and contributes $150 to the work of the Convocation.



THE SECOND ST. ANDREW'S, ERECTED 1866

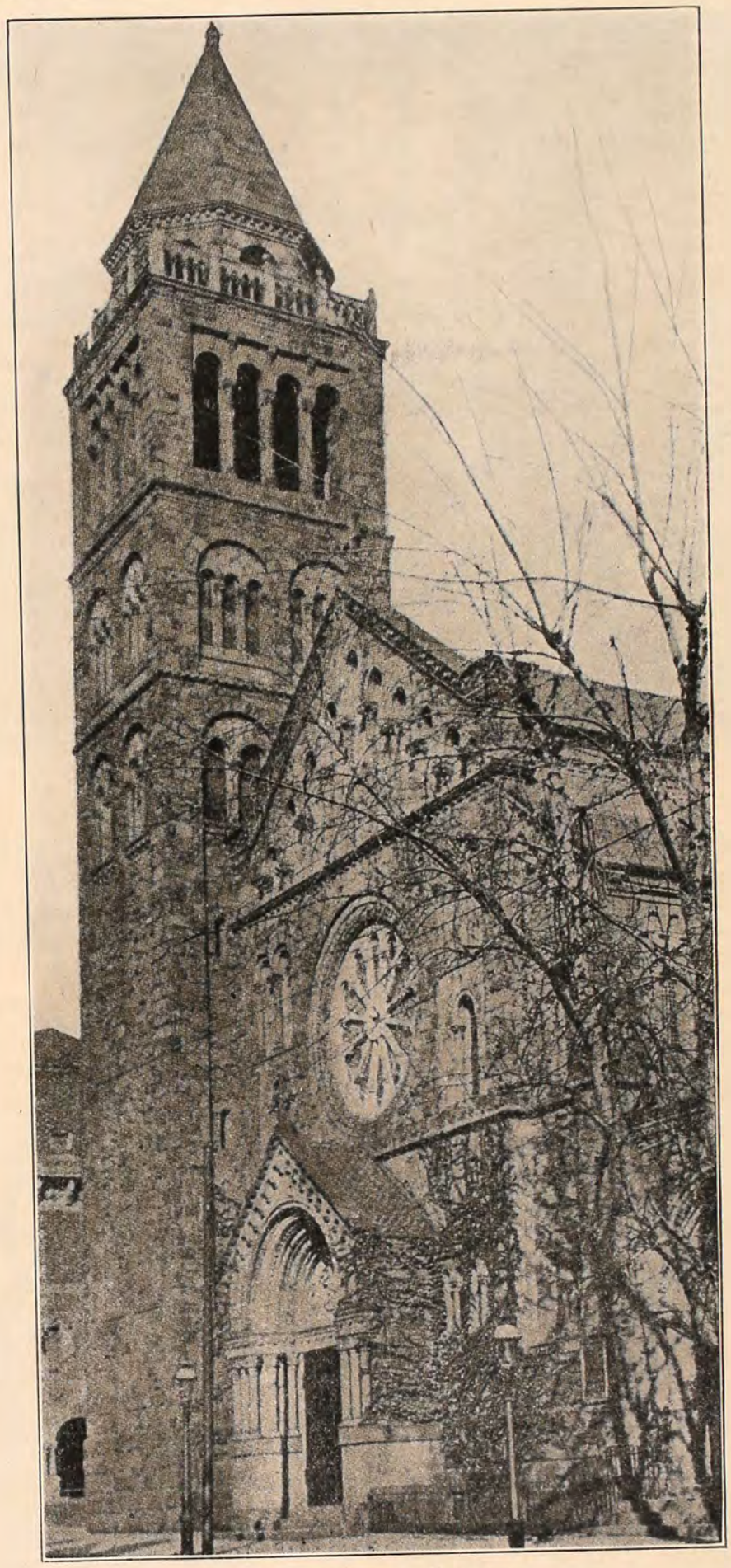
CHURCH OF THE SAVIOUR

THE REV. DR. ROBERT JOHNSTON,
Rector

As we have seen in the history of St. Andrew's, the forerunner of that parish, St. Mark's, Mantua, practically went out of existence in 1830, the property being sold, and only occasional services being held in halls and houses until the parish was reorganized in 1850, and the church re-opened in 1852. The closing of St. Mark's left St. Mary's as the only church in that whole neighborhood, and therefore during the above twenty years there were many Church people without a spiritual home, and this number was constantly increasing as the population of the region grew. About two months before the calling of the meeting which resulted in the formation of St. Andrew's parish, a meeting was called at the rectory of St. Mary's "for the purpose of making the necessary arrangements for the establishment of a new church in the borough of West Philadelphia, convenient to the former village of Mantua." It was decided to call the new venture "The Church of the Saviour." This was in October, 1850. There were more meetings of the vestry in the first two months than there were in the next two years! The project hung fire for two reasons: there was failure to secure a rector, and the lot which a real estate development company had donated, and upon which a small frame structure was erected in 1852, proved to be inaccessible to many who desired to become members of the new congregation.

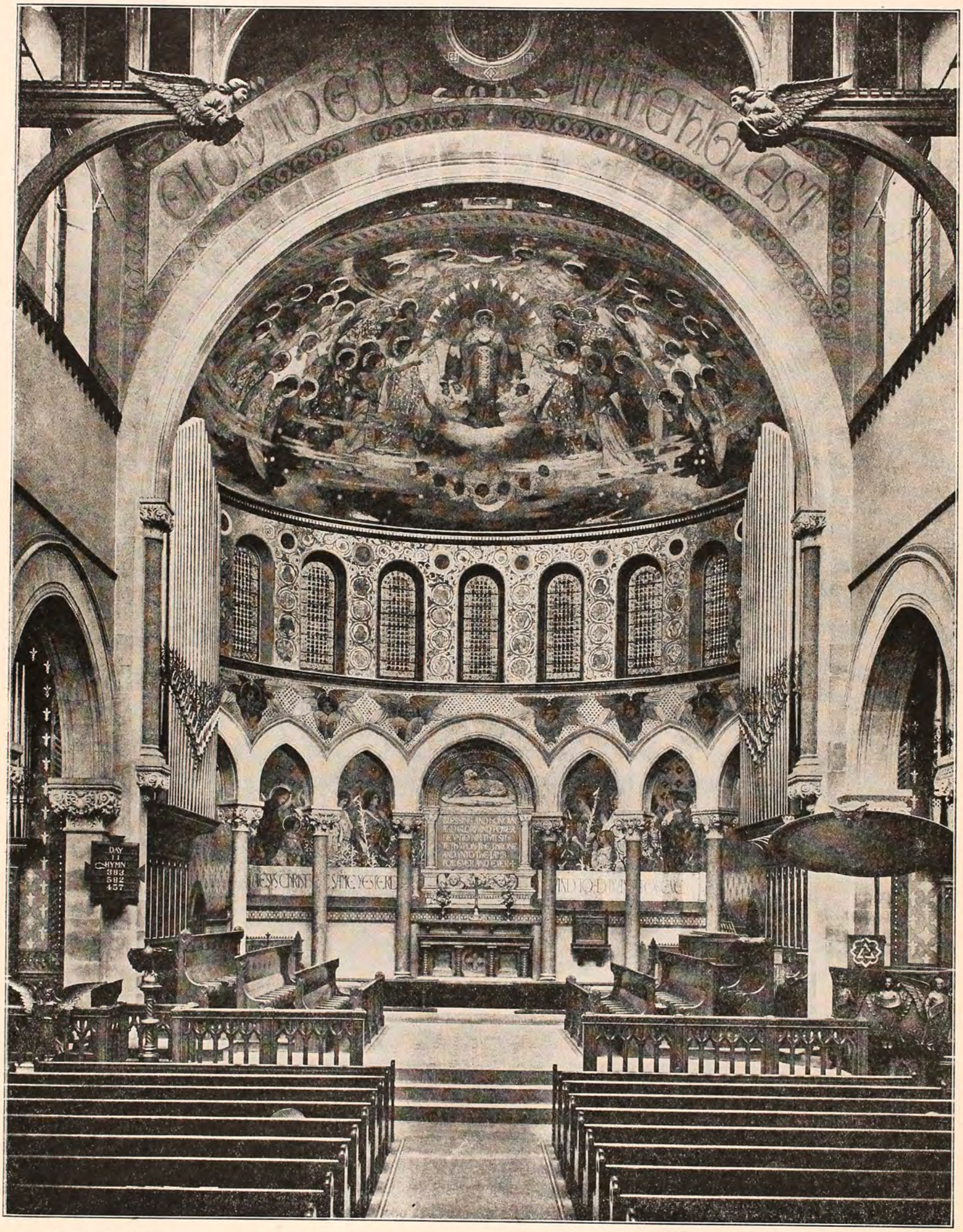
Fortunately the vestry were able to return the lot to the original holders, and to obtain from them a sum of money equal to that expended upon the chapel, and in July, 1855, they purchased the present location, which was then known as the corner of Mary and Oak Streets. The church was commenced in October of that year, and in the next month the box which had been taken from the corner-stone which Bishop Potter had laid for the first building was placed in the foundation wall of the new church without any public ceremonies whatever, the Bishop having ruled that no second corner-stone laying was necessary! We hardly think there has ever been a similar ruling since.

The first rector was the Rev. Henry W. Woods, the first service in the new church was on Thanksgiving Day, 1856. In 1859 the Rev. Henry A. Wise, Jr., a young man of energy and ability, followed Mr. Woods, and there were signs on every hand of growth and prosperity until the breaking out of the Civil War. On April 26, 1861, just two weeks after Sumter was fired on, there was a meeting of the vestry to take action upon "the unavoidable absence of the rector, and the uncertainty of his return." The sudden absence of the rector was due to the fact that he had been advised to leave the city on account of the feeling against his father, the Governor, Wise of Viginia, under whom John Brown had been executed. He was followed by the Rev. Dr. C. A. L. Richards, who remained until May, 1865. The record of his ministry is one of progress and prosperity, and shortly before his resignation the indebtedness was paid off, but the church was not consecrated until six years later.



CHURCH OF THE SAVIOUR

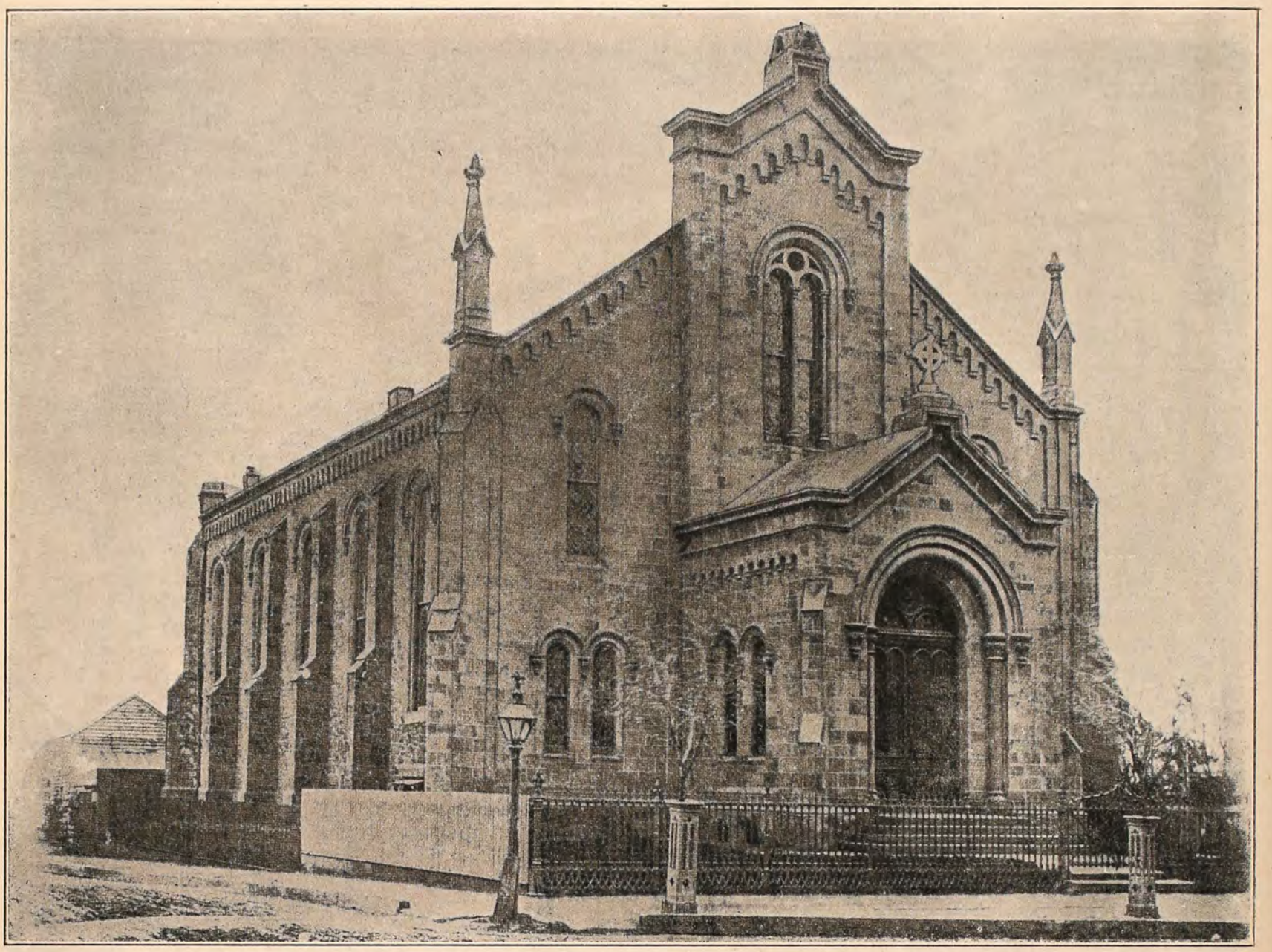
During the next five years there were three rectors. It was during the rectorship of the Rev. C. M. Butler, also a professor in the Divinity School, then located very near the Church of the Saviour, that the work was started which grew into the parish of the Holy Comforter, about which we shall have more to say in the history of that parish, and which is really a daughter of the Church of the Saviour. The seventh rector of the parish was the Rev. J. H. Eccleston, who remained until 1876, a period of nearly seven years, which were "seven years of great plenty." His resignation was tendered and accepted with mutual expres-



The decoration of this dome was presented in loving memory of
Anthony J. Drexel
Born September 13, 1826
Died June 30, 1893
By his son
George W. Childs Drexel

THE CHANCEL OF THE CHURCH OF THE SAVIOUR

Furnished and made beautiful, in memory of Anthony J. Drexel, one time Rector's Warden, by members of his family



CHURCH OF THE SAVIOUR, 1876

sions of regret. He was twice elected a Bishop, once while at the Church of the Saviour, and again, after he had left there, but declined both times. Upon hearing of his second election the vestry of his old parish wrote and offered the use of their church for the Consecration services. In writing to them Dr. Eccleston said, "It did not surprise me, because nothing kind coming from your vestry would surprise me, but it was unlooked for. And I shall put it down in that heavy debtor account owed to the vestry of the Church of the Saviour, and which the Apostle tells us is the only one which we may allow to grow without attempt to cancel it, Love."

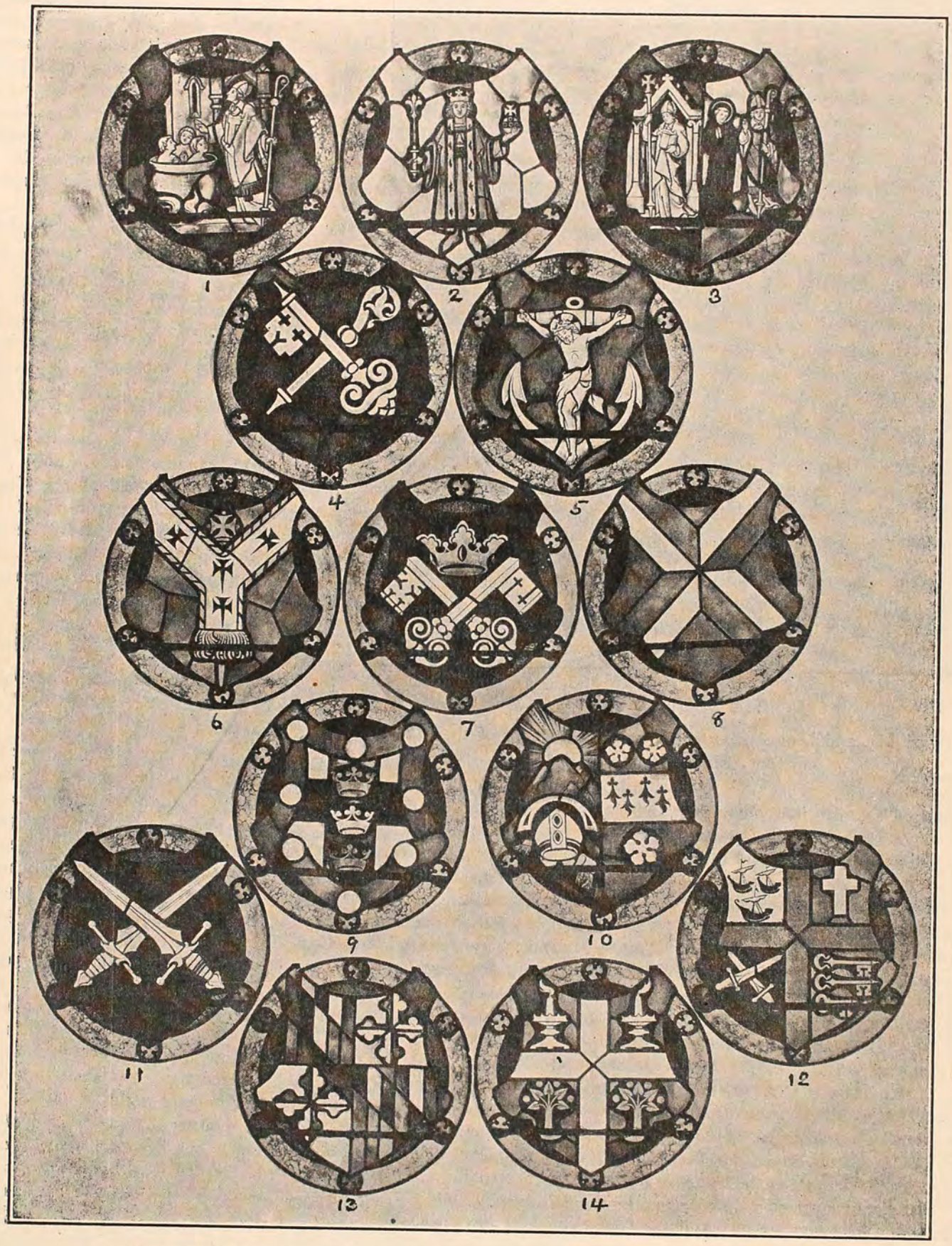
We cannot refrain from mentioning at this point a sermon which the Rev. Dr. Butler preached about this time in memory of Hon. N. B. Browne, who had long been a faithful and most useful member of the vestry. He took for his text, "When it goeth well with the righteous, the city rejoiceth; when the wicked perish, there is shouting." In the course of it he said: "That the good man should be happy and successful seems to all men the natural thing. When it goeth well with an N. B. Browne the city rejoiceth, and when William M. Tweed is sent to Blackwell's Island there is shouting." This is not exactly mixed metaphor, but it strikes one as an undesirable mixture of some kind! The preacher seems to be in doubt which we should be most thankful for—the good examples of those who have finished their course in faith, or, the fact that the wicked have been placed in durance vile.

For six months there was a minister in charge, and during that period there is recorded the decision of the vestry that for the weekdays in Lent, "three services a week, at assorted hours, would be deemed satisfactory." The Rev. Dr. William W. Farr became rector in October, 1877, and continued such for nearly five years, when ill-health compelled him to resign. It had been his desire to have a parish building erected, and after his death, less than a year after his resignation, the parish house was built as a memorial to him. The Rev. Dr. William H. Meade was rector from 1883 to 1886, and during his time Dr. and Mrs. E. H. Williams presented a rectory to the parish.

Ground was broken for the enlarged and reconstructed church building in April, 1889, and the building was open for service in November of that year. In December, 1892, the Rev. William B. Bodine, D.D., was elected rector, and preached his first sermon on January 1, 1893. He was rector until his death on September 28, 1907. It was during his rectorship that there occurred the disastrous fire that practically gutted the church building and rendered necessary its rebuilding, a great burden upon a parish which had but a few years before built a new church. On December 13, 1908, there was dedicated a memorial tablet, a handsome bas-relief in bronze, representing Dr. Bodine in vestments and in the attitude of preaching. The text chosen for the tablet by Bishop Greer, of New York, a warm friend of Dr. Bodine, was—"A man full of faith and of the Holy Ghost."

The outstanding feature in the life of the Church of the Saviour is the part played in its development by lay men and women. It has been and is essentially a layman's Church. The vestry thinks of itself as a Committee of Ways and Means and directs the ways, and devises the means, backed up by faithful men and women. The roll of such workers is the chief glory of the Church of the Saviour. Anthony Drexel, the founder of the banking firm of Drexel & Company, was not only rector's warden but he was also a potent influence in the life of the community. The Drexel Institute is a con-

THE CASSIUS M. ROBERTS MEMORIAL
Presented by Mrs. Wm. W. Garrett



WINDOWS DEPICTING THE SEALS OF AMERICAN, ENGLISH AND SCOTTISH DIOCESES

1.—Diocese of Aberdeen. 2.—Diocese of Orkney. 3.—Diocese of Moray and Ross. 4.—Diocese of Connecticut. 5.—Diocese of Rhode Island. 6.—Diocese of Canterbury. 7.—Diocese of York. 8.—Diocese of Bath and Wells. 9.—Diocese of Pennsylvania. 10.—Diocese of New York. 11.—Diocese of London. 12.—Diocese of Virginia. 13.—Diocese of Maryland. 14.—Diocese of South Carolina.

(*a*) The first American Bishop, Seabury, of Connecticut (4) and Rhode Island (5), was consecrated by the Bishops of Aberdeen (1) and Orkney (2) and the Bishop of Moray and Ross (3).

(*b*) The next American Bishops were White, of Pennsylvania, and Prevost, of New York (9, 10). These were consecrated by the Archbishops of Canterbury (6) and York (7), and the Bishop of Bath and Wells (8).

(*c*) The Bishop of London in Colonial days was Bishop of the Colonies (11), and he was a co-conservator of Virginia (12).

(*d*) Maryland (13) was the first Bishop consecrated where the English and Scottish lines united in consecrating a Bishop.

(*e*) South Carolina (14) was the first Bishop consecrated on American soil by men who themselves had been consecrated on American soil.

THE BAPTISMAL FONT

Gift of Mr. and Mrs. Anthony J. Drexel in memory of their three children, Emily, Mae, and Frank

stant reminder of the altruistic character of the men of the Church of the Saviour. The Young Men's Christian Association in West Philadelphia was born in the Church of the Saviour and one member of the present vestry (Mr. J. C. Buck) is intimately associated with its wonderful development and extension at the present time. At the first meeting many years ago, two of the present vestrymen (General O. C. Bosbyshell and Mr. Charles H. Clarke, Manager of the *Parish Messenger* and THE CHURCH NEWS) were present, the former being chairman. Devout women of wide interests and generous sympathy have linked up the parish with every good work in the neighborhood. There are few institutions in West Philadelphia where they are not represented.

The sense of responsibility of the lay folk, though always a feature of the parish, was greatly developed by Dr. Bodine. On the death of Mr. Drexel his place was taken by his son-in law, James W. Paul, Jr., and his connection as rector's warden is perpetuated in the beautiful Rose window recently placed in the church by his children, Mrs. Mills and Mr. J. Drexel Paul. Few workers were so zealous as Mahlon Kline, who did yeoman service in the city and congregation. His death in the church seven years ago was fitting in many respects with his intimate association with its best life.

The fourteen windows forming the Cassius M. Roberts Memorial tell the story of the Episcopate in the American Church. The first American Bishop, Bishop Seabury, represented by Connecticut (*4*) and Rhode Island (*5*), was consecrated in Aberdeen, Scotland, by three Scottish Bishops who are represented by Aberdeen (*1*), Orkney (*2*), Moray and Ross (*3*). This marks the Scottish connection.

The ordination of Bishop White of Pennsylvania (*7*) and Prevost of New York (*8*) by the Archbishop of Canterbury (*6*), the Archbishop of York (*7*) and the Bishop of Bath and Wells (*8*), establishes the English line.

A further contact with the English Episcopate is seen in the fact that the Bishop of London (*11*) was a co-consecrator of the Bishop of Virginia (*12*).

The English and Scottish lines united in consecrating the Bishop of Maryland (*13*). The first American Bishop consecrated on native soil by men consecrated on native soil was the Bishop of South Carolina (*14*).

These windows are doubtless unique in the American Church. They are from the Hardman Glass Company, England.

The present structure was built in 1906, and is noted for the decoration of the dome by the well-known artist, Mr. Blashfield. There are no debts associated with the parish, the new buildings having all been paid for and consecrated within eighteen months after the disastrous fire which destroyed the church and parish house. Current expenses are provided for a year ahead on each Easter Sunday.

The present rector, the Rev. Robert Johnston, began work in January, 1909. The Rev. E. B. Young is the assistant rector. The following gentlemen compose the vestry:

	First Election	Present Term Expires
GEORGE P. KIMBALL	1892	April, 1917
CHARLES H. CLARKE	1895	April, 1918
JAMES A. CONNELLY	1900	April, 1917
CHARLES WATSON	1900	April, 1919
CHARLES B. FRITZ	1904	April, 1919
J. CLIFTON BUCK	1906	April, 1917
GEN. O. C. BOSBYSHELL	1906	April, 1919
FRANK BATTLES	1909	April, 1918
L. HOWARD WEATHERLY	1910	April, 1918
LOUIS P. MULLER	1915	April, 1917
MILTON CAMPBELL	1916	April, 1918
ELI B. HALLOWELL	1916	April, 1919

The Church of the Saviour reports 1,677 communicants, and contributes $600 to the work of the Convocation.

The Convention Journal of 1911 gives the estimated aggregate value of the parish property at $290,000. Endowment Fund for the support of the parish $18,000. This now stands at $37,000.

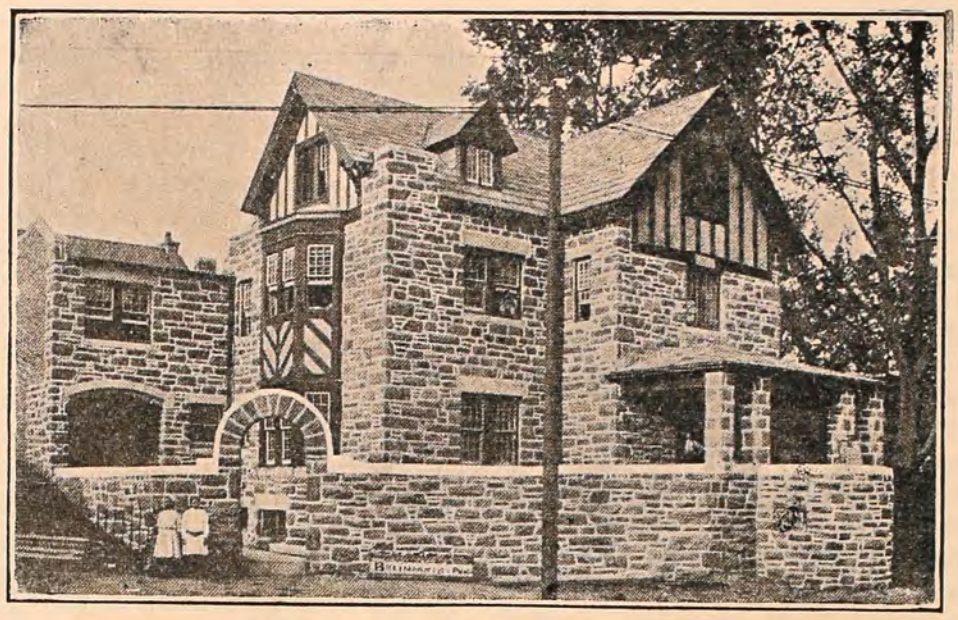
* * * * * * * * * *

[The following note has been sent in by the present rector of the Church of the Saviour:]

"The Church of the Saviour as it stands today is a monument to Dr. Bodine. Hardly had the debt on the old church been paid before a disastrous fire destroyed the building. Within eighteen months, by energy rarely equaled, a new church, larger and more beautiful, a parish house and rectory had been built, paid for and consecrated. The spirit of this master builder is still felt in the parish. The spirit of the workers, their unobtrusive and untabulated work in the neighborhood and abroad, is in keeping with the earnest and gentle spirits of saintly men who labored here, and in accord with a past rich in good works.

"During the last seven and a half years much has been done to carry the work laid down by Dr. Bodine, to its natural completion. No one has contributed to this work so much as Mrs. W. Garrett, one of the best friends this parish has ever had. And it has had many. Names forever associated with the City of Philadelphia are linked with the Church of the Saviour: Drexel, Farr, Paul, Kline. To this must be added that of Mrs. Garrett. To mention only a few of the good works done by this friend, and without which the history of this parish would be incomplete, we have: the *Mary A. Neafie Chimes*, which are among the most beautiful in the city, the *Mary A. Neafie Endowment Fund*, the inauguration of which has caused the Endowment Fund to rise from $500 to $37,000 in five years,

the *Cassius M. Roberts Memorial Windows*, consisting of fourteen stained glass windows which carry the story of the Episcopate of the American Church, showing the Scottish and English lines, where they met and finally converged in a native American Episcopal line. This forms a lasting memorial to the late Cassius M. Roberts, associate rector. (Mr. Roberts' work is also commemorated in a brass tablet in the floor of the church, placed there by the vestry.) The memorial windows, Christ before Pilate, and Mary and Martha at Bethany, the latter in memory of a saintly mother and beloved aunt, are other gifts. These are only some of many benefactions of Mrs. Garrett which go to make the Church of the Saviour worthy of the worship of the Most High, and for which the congregation is grateful."



HOLY COMFORTER RECTORY

CHURCH OF THE HOLY COMFORTER

(Forty-eighth Street and Haverford Avenue.)

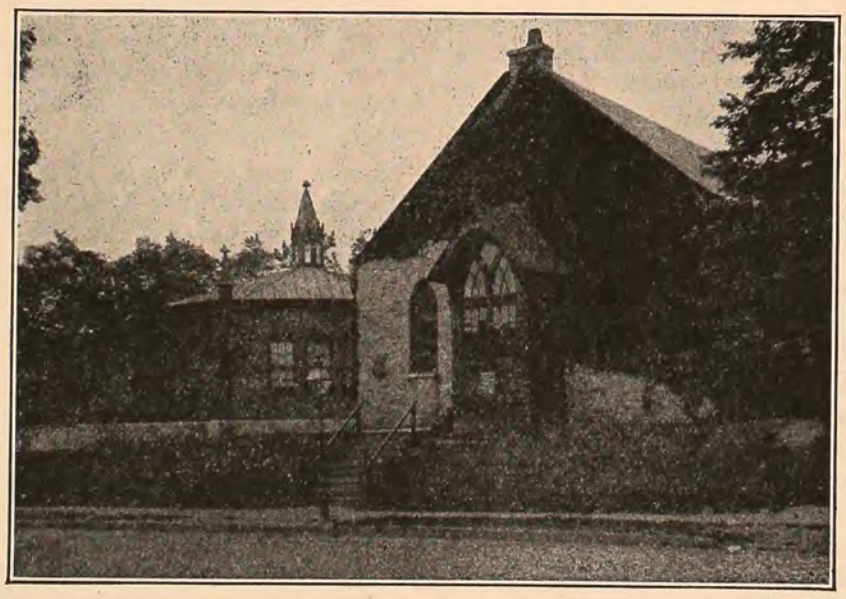
THE REV. EDWARD JAMES MCHENRY, Rector

In the summer of 1863 Mrs. Bacon, a teacher in the Sunday-school of the Church of the Saviour, became interested in starting a Sunday-school on Haverford Avenue near Forty-eighth Street, a neighborhood known as Blundin's Mills, and in which there was quite a population of mill workers and their families. Some of those whom she interested in this work were members of her Sunday-school class who had recently been confirmed. Six women began the work in some rooms on Forty-third Street, which they had to scrub with their own hands, and in which at first they had not a single piece of furniture! In one way or another chairs, desks and some books were acquired, but when winter came the school had to be closed because there was no money for stoves and coal. But presently Mrs. Blundin offered the use of several rooms in her house at Forty-sixth Street and Haverford Avenue, and, thanks to her generosity, the school was kept alive for several years by a faithful band of workers, most of them from the parish of The Saviour.

In 1867 the work of this Sunday-school was called to the attention of the vestry of the Church of the Saviour, and the necessity of its having a building of its own pointed out. Thereupon the Church of the Saviour, as well as many individuals within that parish, largely supported the work of the Chapel of the Holy Comforter, as it came to be called. The present site was secured, the corner-stone of the present stone edifice was laid, and the building used for the first time in June, 1868. The Rev. Joseph A. Stone, then assistant to the rector of the Church of the Saviour, was appointed to take charge of the services as a mission of that church.

In 1877 a brick building was erected on the corner for the Sunday-school, and later a connecting room between church and Sunday-school building was constructed by the Brotherhood of St. Andrew. After the Church of the Saviour ceased to be financially responsible for the work at the chapel assistance was finally obtained from the Convocation, but adverse circumstances made it impossible to meet expenses even with that aid. In 1895 a combination was entered into with St. Stephen's Church, on Tenth Street, by which the Holy Comforter became a mission of that parish. Dr. McConnel, then rector of St. Stephen's, fearing that necessity would arise for removing that church to another location, conceived the idea of using the Chapel of the Holy Comforter as a nucleus for future work. It even went so far that a large lot was secured and plans for a set of buildings made, but finally the vestry of St. Stephen's disapproved of the project and it was given up. Again the Chapel had to turn to the Convocation for assistance, and later on, to the Sustentation Fund. It relinquished outside assistance in 1909. A debt which had hindered progress for many years was paid off by Christmas, 1903, and the parish was without indebtedness until 1912, when consent was given by the Standing Committee to the placing of a mortgage of $15,000, the proceeds of which were used to build a rectory, a tower and an extension to the church building. The old parish building was torn down and a new one erected in the rear of the church. The new church is to be erected as soon as possible, and is to be continued from the tower, and face on Forty-eighth Street. And this work had its inception in the little band of women who scrubbed the floors for the first meeting of their Sunday-school! When the seed falls into good ground it brings forth fruit, some thirty, some sixty, and some an hundred fold.

The present rector of the parish came to it in 1903. The parish reports 416 communicants, values its property at $60,000, has indebtedness of $16,575, and contributes $76.38 to the work of the Convocation.



CHURCH OF THE HOLY COMFORTER

GLORIA DEI (OLD SWEDES') CHURCH

Two former rectors of Gloria Dei Church, generally known as Old Swedes', were remembered in a special manner at the morning service, at 10.30 o'clock, on Sunday, December 24th, when two memorials were consecrated. A beautiful alms basin, specially designed for the parish, was presented in accordance with the will of the late Josephine de Tesseire Monges, of Philadelphia, directing that her silver and jewelry should be made into an alms basin in memory of her ancestor, the first rector of the parish, the Rev. Andrew Rudman. It is peculiarly fitting that the other memorial, a chancel bracket to hold the alms basin, should have been erected in memory of the late rector, the Rev. Snyder B. Simes, by a member of the present vestry, Mr. R. Edey Clay.

These two rectors, the one the builder of the present edifice and the organizer of the first congregation which worshipped in it, and the other, the one who carried Gloria Dei to the zenith of its strength and prosperity, and who served it for the longest number of years of any rector, hold a place of utmost importance in the history of the parish. The Rev. Andrew Rudman came from Sweden in 1697, having sailed at the direction of the Bishop of Upsala under appointment from the King, Charles XI, to serve the spiritual needs of the only colony Sweden ever had, a series of settlements on the west shore of the Delaware River. The Swedish people had not left their religion behind them, but, at first under the spiritual guidance of the Rev. Lawrence Lock and the Rev. Jacob Tabutius, and later under the leadership of earnest laymen, securing the occasional services of Dutch pastors, they sought to keep up the forms and practices of their faith. And when the Rev. Andrew Rudman came to the settlement situated nearest to old Philadelphia, he found the people worshipping in a block-house, on the site upon which he built the present church, which was dedicated on the first Sunday after Trinity, July 2, 1700. Two years later he went to New York and, curiously enough, served the Dutch church there, returning to Philadelphia, much impaired in health, and preaching for the English congregation at Trinity Church, Oxford, outside Philadelphia, and later at Christ Church in the city. He died in 1708 and his remains lie under the chancel of the church which he built.

The Rev. Snyder B. Simes' memory needs no memorial to perpetuate it, for his long rectorate made an imperishable record in the history of the parish. Coming, in response to the second call of the vestry, as a very young man, to the parish, he quickly established himself in the hearts of the people, and began that wise upbuilding of the church which has established it on a sure foundation for the future. He served the parish longer than any other rector, and died in the seventy-third year of his life and the forty-seventh year of his rectorship, in July, 1915.

The alms basin is of unique design, with a replica of the church filling most of the bowl, the rest of the basin being in strict simplicity to conform to the interior of the Colonial Church. A gold cross, inset with jewels, is raised on the outer flange, designating the top of the basin; and there is no other ornament. The chancel bracket, which is specially constructed to hold the alms basin, is of mahogany, finished to correspond with the mountings of the pews in the body of the church. It will occupy a panel in the wall to the left of the pulpit.

The Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania, was the consecrator, and preached the sermon. The present rector of the parish, the Rev. Percy R. Stockman, directed the service.

THE CONVOCATION OF NORRISTOWN

The encouraging prospects for and the rapid development of the work at Trinity Mission, Gulph Mills, made it imperative that the building now in use there (of which only the basement so far had been constructed) should be completed. Bishop Garland appealed to the whole Convocation for help. The Woman's Aid of the Convocation undertook the responsibility of a considerable part of the needed amount. It was decided to divide the Convocation into two groups, each to arrange for some united effort to raise the quota asked from it. Mrs. Frank M. Bailey, of Evansburg, and Mrs. John N. Frazier, of Jenkintown, consented to act as heads for the respective groups.

The ten parishes and missions in the neighborhood of Jenkintown, viz., Ambler, Weldon, Hatboro, Whitemarsh, Wyncote, Willow Grove, McKinley, Rockledge, Jenkintown and Ogontz, co-operated in an "Allied Bazaar," which was held with signal success on the afternoon and evening of November 17th. An active committee was appointed in each one of these places and the excellent way they worked was apparent in the splendid showing made at the bazaar itself, for which the rector and vestry of the Church of Our Saviour, Jenkintown, kindly placed their parish house and club rooms at the disposal of the committee. Every one of the ten parishes and missions was represented at the various tables, the tea room, dining hall, flower show, etc. Members of the congregation of every one of these churches also in large numbers attended both afternoon and evening, making the occasion one of unusual interest and importance to us. The financial result was splendid—far beyond the expectation of any of the workers—the net profits from the bazaar totaling at this writing $840. But a more substantial result, in our opinion, is bound to be the outcome of this united effort. A spirit of co-operation has been developed, the possibility of working together for a common object in which all have the same concern, fellowship in the One Body—these appear to be without question some of the immediate and certain results of this bazaar so well planned and splendidly managed. We feel certain that in every one of the ten places represented Convocation missions will from this time on have a new meaning (as a very real, definite fact), and in the future the appeal for them will be much easier than it has ever been before.

The Norristown group, under the direction of Mrs. Bailey, arranged for an entertainment in the Opera House, Norristown, on the evening of December 7th. A most attractive program was prepared, every number of which was most thoroughly enjoyed by the very large audience which attended. At this writing the reports from the sale of tickets are not all in hand, but it is safe to say that it will mean a very considerable increase to the fund.

The Convocation as a whole can congratulate itself on what it has been able to do this fall in the way of help to its "baby mission." B. S. S.

THE NEW LECTIONARY

The new "Tables of Lessons," arranged for two years' use, with the explanations of the committee as embodied in their report to the General Convention, are ready for delivery, and copies will be sent to any address on receipt of twelve cents in stamps or coin.

The revised "Constitution and Canons" will be ready about December 20th and will be sent on receipt of 40 cents for the paper edition or 75 cents for the cloth edition.

The Journal of the Convention, including the "Constitution and Canons," and giving in an appendix the completed action on the Revision of the Prayer Book for adoption or revision at the next General Convention, will be ready about January 20th, and will be sent to any address on receipt of $1.00 for the paper edition or $1.50 for cloth.

To any clergyman a copy of the Journal will be sent on receipt of 25 cents for the paper edition or 75 cents for the cloth.

The price must invariably be remitted with the order to secure attention, and all books will be sent prepaid.

Every member of the Convention in attendance at its sessions will receive a copy of the Journal without charge.

HENRY ANSTICE, *Secretary.*
Church Missions House,
281 Fourth Avenue, New York City.

IN MEMORIAM

Rev. John Blake Faulkner, D.D.

(Entered into life eternal after a short illness at his residence on South Forty-fifth Street, Philadelphia, December 13th, in the eighty-fifth year of his age.)

In the death of the rector emeritus of Christ Church, Germantown, there passes one of the most forceful and distinguished personalities of the diocese of the last generation. In the long period of his active ministry Dr. Faulkner was always a leader, and from the very first attracted attention to himself as a man of marked ability.

He was born in England in September, 1832. When sixteen years of age he came to the United States with his parents, settling in New York City. He graduated from the University of New York with the degree of A.B. in 1856 and later studied at the seminary in Alexandria, from which he was graduated in 1861. Ordained that same year to the diaconate, he was married to the daughter of Dr. Clement Butler, at that time Chaplain of the United States Senate. With Dr. Butler he organized the first Sunday-school for Negroes, thereby arousing the prejudices of many of the white population, and later aroused further enmity by purchasing and liberating a slave girl. His home was raided by a mob and his life threatened.

He came to Philadelphia in 1862, taking duty as *locum tenens* at Holy Trinity for a few months, during which he was priested by Bishop Alonzo Potter. He was successively rector at Belleville, N. J., Bridgeport, Conn., St. Matthew's, Philadelphia, and, for twenty-five years, of Christ Church, Germantown, of which, on his retirement in 1890, he was made rector emeritus. A preacher of great ability, an earnest and faithful pastor, Dr. Faulkner was also interested in the missionary and philanthropic work of the diocese and Church at large, and was identified in an official capacity with many boards and societies. He is survived by four of his six children, one of his daughters being the wife of the present rector of Christ Church. Mrs. Faulkner died in 1912.

A great concourse of friends and former parishioners, with many of the clergy, attended the funeral services in Christ Church, December 16th.

One of the touching evidences of his pastoral care was the number of floral tributes sent by families of limited means. Bishop Rhinelander officiated, assisted by the Rev. Dr. Perry and the Rev. Dr. Pierce. The honorary pall-bearers were the vestry of Christ Church. The interment was in West Laurel Hill. B. S. S.

Catherine Kepperle Meredith

The death of Miss Meredith, which occurred at her residence, 126 South Van Pelt Street, at an early hour of the morning of November 21st, brought to an end an interesting and useful life. The deceased was the daughter of the late William Morris Meredith, one of the leaders of the Philadelphia Bar. She was connected also with many other distinguished families. A lady of rare intelligence and most wide sympathies, her loss will be deeply felt by a large circle of friends and admirers. She was a lifelong member of Old Christ Church, in every activity of which, so long as she was in health, she was deeply interested. Death came to her in her seventy-sixth year.

Mrs. John Hurst

Mrs. John Hurst, for many years a member of the Mothers' Meeting of Christ Church, Germantown, and of the Women's Afternoon Bible Class, was called to her rest in Paradise, on November 16th, after a long and painful illness. She was born in England and was confirmed in the Established Church in her early childhood. Since her removal to this country, many years ago, she has been a faithful and devoted member of Christ Church.

She was a hard-working woman, making her living with her own hands, but by hard labor and frugality she had saved up a little sum of money, a part of which she gave a short time before her death, "to my dear parish of Christ Church, where I have been comforted and blessed for so many years." According to her request, this money will be spent for a light to be erected at the steps which lead from the street to the south entrance of the church.

She leaves no children but a faithful husband, whose tottering footsteps will be guided by this memorial light into the sanctuary where they both have worshipped side by side for many years until their old age. C. H. A.

Eliza G. Fisher

After a lingering illness and many years of ill health, Miss Eliza G. Fisher entered into rest at her residence, Brookwood, near Cheltenham, Wednesday, December 6th. The deceased was a daughter of the late Charles Henry Fisher, and through him and her mother, who was a Miss Atherton, was highly connected. She was a life-long member of old Trinity Church, Oxford, and was especially interested in the Chapel at Crescentville. She was identified with a number of charitable and philanthropic organizations to which she contributed liberally, though for the past few years she had been compelled to live a life of seclusion. She is survived by a sister and one brother, James Logan Fisher, whose residence joins the ancestral estate of Brookwood which from girlhood had been her home and from which the funeral services were conducted on Saturday, December 9th.

GIRLS' FRIENDLY SOCIETY

The diocese is to be honored by a visit from the General President of the Society, Miss Frances Sibley, of Detroit, Michigan. A reception will be given to her in the auditorium of the Curtis Building, Independence Square, on the evening of January 19th, affording an opportunity for all the associates and members to meet her. The branches of the Schuylkill Valley district, many of whose members find it almost impossible to attend meetings in town, are also arranging an informal reception on the afternoon of January 20th, at Conshohocken.

Several general meetings will be held in January and February. On January 17th, at 2.30 P. M., in the parish house of St. Jude and the Nativity, there will be a conference for the associates in charge of classes for candidates, to which all interested in the subject are invited. January 25th, there will be the mid-winter Diocesan Council meeting, in the parish house of the Church of the Holy Trinity. On the evening of Sunday, February 4th, the annual Missionary Service will be held in the Church of the Ascension, when Mr. John W. Wood will make an address upon "Japan."

A Quiet Day for Associates of the G. F. S., and all other Church women, will be held on Thursday, February 8, 1917, at St. Mary's Church, Thirty-ninth and Locust Streets, Philadelphia, conducted by Rev. George Lynde Richardson. Those desiring breakfast and lunch will please notify Miss Neilson, 325 South Twelfth Street, Philadelphia, not later than February 5th. The day begins with a celebration of the Holy Communion at eight o'clock, and ends with Evensong at five o'clock.

Each of the five districts into which the diocese is divided held its Neighborhood Conference in November; 54 of the 61 branches were represented by nearly 1,100 members, an evidence of the great interest taken in these annual meetings. The subjects of the talks varied from the Visiting Nurse Society and the Church Settlement work, through a practical demonstration on sandwich-making by a home economic expert, to the "Old- and new-fashioned girl" and "Friendship."

At the Bessie Memorial Girls' Friendly Society Lodge, 2052 Catherine Street, opened September 5th, an informal reception was held Wednesday, November 15th, for G. F. S. associates and members. Many availed themselves of this opportunity to see the house, which presented a very attractive appearance, showing the personal attention and thought that Mrs. George C. Thomas had given to its renovation before turning it over to the Society.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE BISHOP SUFFRAGAN

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Episcopal Appointments for January and February

Sunday, January 7. First Sunday after the Epiphany

A. M. PHILADELPHIA—*St. Nathanael's Church*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Gabriel's Mission Feltonville*, The Bishop Suffragan

Tuesday, January 9

CONVOCATION OF NORTH PHILADELPHIA

Wednesday, January 10

Evg. PHILADELPHIA—*Church of the Good Shepherd, Kensington*.....The Bishop Suffragan

Thursday, January 11

CONVOCATION OF WEST PHILADELPHIA

Friday, January 12

Evg. PHILADELPHIA—*Phillips Brooks Memorial Church*, The Bishop Suffragan

Sunday, January 14. Second Sunday after the Epiphany

A. M. PHILADELPHIA—*Church of the Advocate*....The Bishop
P. M. PHILADELPHIA—*Church of St. James the Less*, The Bishop
A. M. PHILADELPHIA—*Church of St. Martin-in-the-Fields, Chestnut Hill*.....The Bishop Suffragan
Evg. PHILADELPHIA—*Church of The Messiah, Richmond*, The Bishop Suffragan

Tuesday,, January 16

CONVOCATION OF GERMANTOWN

Wednesday, January 17

Evg. PHILADELPHIA—*St. Ambrose's Church*, The Bishop Suffragan

Friday, January 19

Evg. PHILADELPHIA—*Zion Church*....The Bishop Suffragan

Sunday, January 21. Third Sunday after the Epiphany

A. M. PHILADELPHIA—*St. Bartholomew's Church*..The Bishop
Evg. PHILADELPHIA—*St. Luke's Church, Kensington*, The Bishop
A. M. PHILADELPHIA—*Church of the Incarnation*, The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Crucifixion*, The Bishop Suffragan

Monday, January 22

CONVOCATION OF SOUTH PHILADELPHIA

Wednesday, January 24

Evg. PHILADELPHIA—*St. Thomas' Church*.....The Bishop
Evg. PHILADELPHIA—*Trinity Church, Southwark*, The Bishop Suffragan

Thursday, January 25. St. Paul's Day

Evg. OGONTZ—*St. Paul's Church, Cheltenham*...The Bishop

Sunday, January 28. Fourth Sunday after the Epiphany

A. M. PHILADELPHIA—*St. Michael's Church, Germantown*, The Bishop
Evg. PHILADELPHIA—*St. John the Evangelist's Church*, The Bishop
A. M. PHILADELPHIA—*Gloria Dei Church*, The Bishop Suffragan
Evg. EDDYSTONE—*St. Luke's Church*..The Bishop Suffragan

Wednesday, January 31

Evg. PHILADELPHIA—*St. Barnabas' Church, Kensington*, The Bishop Suffragan

Thursday, February 1

CONVOCATION OF NORRISTOWN

Sunday, February 4. Septuagesima

A. M. PHILADELPHIA—*Holy Comforter Memorial Church*, The Bishop
Evg. PHILADELPHIA—*L'Emmanuello Church*.....The Bishop
A. M. PHILADELPHIA—*All Saints' Church, Moyamensing*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Clement's Church* The Bishop Suffragan

Wednesday, February 7

Evg. PHILADELPHIA—*St. Bartholemew's Church, Wissinoming* The Bishop Suffragan

Sunday, February 11. Sexagesima

A. M. PHILADELPHIE—*Holy Apostles' Church*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Paul's Memorial Church*, The Bishop Suffragan

Wednesday, February 14

Evg. PHILADELPHIA—*Epiphany Church, Sherwood*
The Bishop Suffragan

Sunday, February 18. Quinquagesima

A. M. PHILADELPHIA—*St. Simeon's Church* . . . . . The Bishop
P. M. PHILADELPHIA—*All Souls' Church* . . . . . The Bishop
Evg. PHILADELPHIA—*Church of the Covenant* . . . . The Bishop
A. M. PHILADELPHIA—*St. George's Church, West,*
The Bishop Suffragan
Evg. PHILADELPHIA—*St. John the Baptist Church, Germantown*
The Bishop Suffragan

Wednesday, February 21. Ash-Wednesday

Evg. ELMWOOD—*St. Cyprian Church* . . . . . The Bishop
Evg. JENKINTOWN—*Church of Our Saviour,*
The Bishop Suffragan

Sunday, February 25. First Sunday in Lent

A. M. PHILADELPHIA—*Church of the Redemption* . . The Bishop
P. M. PHILADELPHIA—*St. Sauveur Church* . . . . . The Bishop
Evg. PHILADELPHIA—*Holy Trinity Memorial Church,*
The Bishop
A. M. PHILADELPHIA—*St. James's Church,*
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Holy Comforter, West,*
The Bishop Suffragan

Tuesday, February 27

Evg. PHILADELPHIA—*St. Elizabeth's Church,*
The Bishop Suffragan

Wednesday, February 28

Evg. PHILADELPHIA—*Prince of Peace* . . . . . The Bishop
Evg. HIGHLAND PARK—*Church of the Holy Sacrament,*
The Bishop Suffragan

The Diocesan Bulletin ✠

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at 2210 Sansom Street, not later than the 15th of the month.

Mondays

At Church House, 10.30 A. M. Lectures by the Rev. Dr. Yerkes "An Introduction to the Study of Religions and of Religion;" 1.30 P. M. by the Rev. Dr. Foley, "The Modern View of Inspiration and Miracle;" 2.30 P. M. by the Rev. Dr. Heffern, "Studies in the Revelation of St. John."

Tuesdays

At noon, Room 225, 1505 Arch Street. Conferences under the auspices of **The Church Mission of Help.**

January 2. Tuesday

Meeting of the **Colored Committee of the Woman's Auxiliary** at the Church House at 11 A. M.
Meeting of the **Standing Committee of the Diocese** at the Church House at 4.30 P. M.

January 8. Monday

Meeting of the **Domestic Committee of the Woman's Auxiliary** at the Church House at 10 A. M.

January 11. Thursday

Annual meeting of the **Woman's Association for the Better Observance of the Lord's Day,** Witherspoon Hall, at 8.15 P. M. Bishop Roberts will speak.

January 15. Monday

Meeting of the **Foreign Committee of the Woman's Auxiliary** at the Church House at 10 A. M.

January 16. Tuesday

Meeting of **Joint Boards of the Philadelphia Divinity School** at the Church House.
Annual Mid-winter Banquet of the **Alumni of the Philadelphia Divinity School** at the Church House at 6.30 P. M.

January 17. Wednesday

Conference of Candidates of **Girl's Friendly Society** at the Parish House of St. Jude and the Nativity at 2.30 P. M.

January 19. Friday

Diocesan Educational Day, 9 A. M. to 4 P. M. Bishop Colmore of Porto Rico will speak at 3 P. M.

January 25. Thursday

All-day meeting of the **Pennsylvania Branch of the Woman's Auxiliary** at Christ Church, Second Street, above Market.

January 29. Monday

Meeting of the **Indians' Hope Woman's Auxiliary** at the Church House at 11 A. M. Speaker: Bishop Tyler.
Meeting of the **Church Club** at the Church House at 8.15 P. M. Topic: "The War-Moral and Spiritual Preparedness—Its Lesson to Our Country." To be opened by the Rev. Emelius W. Smith, D.D., of Cambridge, Mass.

January 31. Wednesday

There will be a meeting of the **Diocesan Committee of the Woman's Auxiliary** at the Church House at 10.30 A. M.

SPECIAL APPOINTMENTS

BISHOP RHINELANDER

Jan.

4. At Rectory of Holy Trinity Church, New York City. Conference on Theological Education. Reception.
6. Evg. Lecture at Church Training and Deaconess House.
8. P. M. At Bishop's House. Junior Clergy.
9. Evg. Banquet, Church Club.
10. P. M. Lecture at Church Training and Deaconess House.
Evg. Missionary Meeting at Church of the Holy Apostles.
16. P. M. Meeting of the Joint Boards of the Divinity School.
Evg. Banquet of the Traffic Club at the Bellevue-Stratford.
17. A. M. New York City. Meeting of the Commission of the General Convention on Prayer Book Revision.
24. P. M. Lecture at Church Training and Deaconess House.
25. A. M. Ordination at St. Paul's Church, Chester.
28. At Chapel of the Intercession, New York City. Quiet Day for City Mission Staff and Social Workers.
31. P. M. Lecture at Church Training and Deaconess House.

ARMENIAN RELIEF

Acknowledgment of Contributions sent the Bishop

The Armenians of Philadelphia, contributed at a special service at St. Stephen's	$500.00
Southampton Sunday-school	11.25
Anonymous	25.00
St. Luke's, Newtown	71.15
	$607.40

THE MILK PROBLEM AND THE GOVERNOR'S TRI-STATE MILK COMMISSION

By Clarence Sears Kates, Esq.

At the request of the Social Service Commission of the Diocese of Pennsylvania, Mr. Kates prepared a statement on this subject solely for the information of his fellow-members of the Commission, who found his presentation of the facts so clear, concise and just, that permission was asked and given to publish it in shortened form.

The Commission heartily ratifies Mr. Kates' statements and his conclusion that the solution of the problem lies, as with all community problems, in the hands of "the public whose interests are paramount, or can be made paramount if they accept their responsibility."

In the autumn of 1915, the milk "situation" in and around Chicago became acute, when the dairy-farmers successfully co-operated, withheld from the city distributers and dealers a considerable portion of two-days' supply of the milk for which they were paid less than its cost of production, and on the third day, by withholding more than half of the regular supply, forced the dealers to raise the price paid the farmers for this product which they had long been selling at a loss.

During August, 1916, the dairy farmers supplying New York City repeated the successful tactics of their brethren of the Middle West, although the city distributers were wealthy, extremely well organized, offered abnormally high prices to just enough farmers to weaken their organization, and also endeavored to create strong public prejudice against the farmers, so that the precedent established by the Chicago victory might be broken. However, fully 13,000 farmers in New York, Connecticut, New Jersey and Pennsylvania were loyal to their cause for two weeks. On the eleventh day of the struggle 60 per cent of the supply was withheld (51 per cent being considered necessary to control the situation), and all the dealers except "The Big Four," headed by Borden, capitulated. On the fourteenth day the farmers won every item of their demands, thus establishing on a larger scale the precedent of Chicago.

The public naturally asks what is the cause of such strikes and whether the farmers have, under any circumstances, the right to withhold so necessary a foodstuff as milk, thereby causing suffering and possible death.

The producer, the distributer and the consumer are the three parties concerned, and a brief study of the facts in the case proves that the responsibility lies with the public, which, even after its own interests were threatened, too often remained ignorant and indifferent as to a wise and permanent solution of "the milk problem."

Data collected during the last five years by accountants and investigators of the Federal Government, state experiment stations and agricultural colleges give the average cost throughout the year of producing a quart of milk as from 4½ cents to 5½ cents, for which quart of milk the farmer has received an average price of three cents. The cost-figures of production include the usual industrial items of wages, insurance, depreciation, capital account, etc., but do *not* indicate the one thing which makes it possible for the farmers to continue in this profitless business at all, namely, the fact that the wives and children on the farms work without pay. Agricultural economists unanimously declare that the farmer should receive a price covering wages and other costs of production plus a fair profit.

Modern methods of distribution include the reception of the milk and cream at collecting stations or creameries, its aeration, cooling, shipping in refrigerator cars to the city plant of the distributing company, its pasteurizing, cooling, sterilizing, bottling and capping at a temperature below 60° F., and final delivery in clean wagons at the consumer's house. The costs of distribution are figured just as for production; *but* if the wives and children of the distributers work at all, they receive regular wages. It may be mentioned in this connection that in a recent examination of a distributer's books who claimed an astonishingly small margin of profit per bottle, three very high-salaried employees were noted on the books; but on calling for these officials to ascertain their duties, etc., they were found to be non-existent. The distributer should, like the producer, receive a price covering actual costs of distribution plus a fair profit.

Now as to the consumer. An editorial in *The New Republic* for October 28, 1916, well states the case of the party of the third part: "The paralysis of production or distribution, the interruption of the free flow of the necessaries of life signalizes the paralysis of government itself.

"*But* if the public is to make effective its claim (that its interests are paramount) it must be prepared to enter the field of industrial controversy, not on the sole ground of its own physical comfort, but as the official arbiter of social justice and productive efficiency.

". . . Hitherto of the three parties in interest, the public has been the most derelict in discharging its responsibility in the matter of disputes. Every explosion of the smouldering unrest finds the party of the third part unprepared, ignorant of the question at issue, dazed, petulant, mystified. . . . Like the helpless bystander at a brawl, it cries hysterically to both sides to stop mussing things up. The instant the fracas is over, the public complacently returns to . . . accustomed shelter. But why did the (farmer) strike? What (prices) had they been receiving? Under what conditions did they work? Had the (distributer) been operating with due regard to the public interest, or merely as a means of personal aggrandizement? And what of the new agreement? Does it provide a decent standard of living? etc. . . . Is it merely a patched-up truce, which both sides will scheme to evade at the strategically expedient moment? Such questions the public neither asks nor seeks to answer. Such an attitude is incompatible with the claim to paramount consideration: it is flaccid, sybaritic, irresponsible. Instead of commanding the respect due to competent authority, it breeds demoralization and contempt. And today the public is totally unequipped with the knowledge essential to any effective assertion of its claim."

Several weeks before that editorial was written, however, a plan had been devised and was later carried out with the aid of the Philadelphia newspapers, which resulted in the Tri-State Milk Commission. This Commission was appointed at the invitation of the Governor of Pennsylvania by the Executives of the neighboring states, included representatives of all parties at issue, and immediately proceeded to a new and complete study of the milk problem, in order to submit their conclusions back to the public of the several states.

A strike among the farmers of this territory (Pennsylvania, New Jersey and Delaware) has not only been averted for the present, their organizer-in-chief having stated his belief that without the educational work of the Tri-State Commission it would have been impossible to prevent the declaration of a milk strike on November 15th; but the Commission knows that it can do a permanent and valuable service to the community, if the public will furnish the funds for collecting data, making investigations, and employing accountants. Its object is so to codify the most efficient methods of milk production and distribution that this fundamental food article will be furnished the consumer at the lowest price consistent with justice to producer and distributer. The Commissioners have no legal authority to examine accounts: but permission to do so has been voluntarily given them. They serve without pay and meet their own traveling expenses.

This problem is a vital one in both urban and rural communities. The inconvenience and actual suffering experienced in cities where the milk supply is withheld, if only for a day, is the urban share of the difficulty. The rural community, and especially the rural church, suffers directly when its farmer members or attendants are unable to sell for more than three cents a quart the milk which it

has cost from four to five cents to produce. Such farmers cannot pay their proper share for road improvements, and poor roads are not conducive to good attendance at church. It is difficult or impossible for them to pay adequate school taxes, and to support properly the man and the edifice from which radiate the spiritual influence of the town or village. Physicians, lawyers and teachers, who, with the clergy, are supposedly the leaders of thought in any community, are not numerous among rural populations; and greater responsibility is, therefore, thrown upon rural clergy. Bad economic conditions inevitably result in the long run in deterioration or abandonment of rural churches and communities. For its own sake as well as that of the community, the rural church must, through its clergy, lead in the study and improvement of conditions "on the farm," since the Gospel message is addressed to the whole life of man, economic as well as spiritual.

"With the passing of the immediate fear of inconvenience" will the public lose their interest, suffer the work of this Commission to lapse for lack of money and intelligent co-operation; or will it rise to its duty and responsibility, support the Commission, and help them to think out and work out a solution of a problem affecting every man, woman, and child in the community?

EDUCATIONAL NOTES

Epiphany Normal Mission Study classes will begin Monday afternoon, January 8th, at 2.30 P. M., and Tuesday, January 9th, at 10.15 A. M., and continue their sessions for seven successive weeks. Subject, "The Church's Mission to Latin-America." Text-book, "The New World," by Arthur R. Gray. Leader, Mrs. Henry A. Pilsbry, educational secretary. The classes are held in the room of the Educational Department at the Church House. Each parish is earnestly invited to send a representative to one of these classes.

The Bishop has appointed Thursday, January 18th, for Educational Day, which has become a feature of the educational work in this diocese. Classes and conferences will be held throughout the day. It is hoped that delegates will be appointed to attend the several classes and conferences, while all members of the parishes are cordially invited.

The registrations on Educational Day, 1916, were over 300.

PROGRAMME.

9 A. M. Holy Communion. Celebrant, Bishop Garland.

10 to 11.10 A. M. Mission Study Classes:
"City Missions." Text-book, the Bible. Leader, Dr. Jefferys, Superintendent of City Missions.
"The Church's Mission to Latin-America." Text-book, "The New World." Leader, Mrs. Henry A. Pilsbry.
"Mission Study in the Sunday-schools." Text-book, "Manana." Leader, Miss Anne Hubbard, Junior Educational Secretary.
"Latin-America for Juniors." Text-book, "Manana." Leader, Miss Margaret Evans.

11.15 A. M. to 12.15 P. M. Costumed representation of the Church's Mission to Latin-America, by members of Normal classes.

12.15 to 1 P. M. Intercession and Instruction. Bishop Rhinelander.

Intermission.

2 to 3 P. M. Conferences:
Woman's Auxiliary. Leader, Mrs. Matthew Randall, Secretary Diocesan Committee of the Woman's Auxiliary.
Junior Auxiliary. New Junior Plans. Leader, Miss Gertrude Ely, President Junior Auxiliary.
Sunday-school. Leader to be announced.

3 to 4 P. M. Address by the Rt. Rev. Charles B. Colmore, Bishop of Porto Rico and Haiti. Subject: "The Church's Mission to Latin-America: Our Call to Latin-America; Our Task in Latin-America; Our Fellowship with Latin-America."

4 P. M. Thanksgiving and Benediction.

December 6, 1916.

Editor CHURCH NEWS:

DEAR SIR: The American Church Building Fund Commission, in its thirty-sixth annual report, recently distributed, gives the story of its year's work, and adds a tabular statement of the help that has been given to the dioceses and districts of the Church since the inception of the Fund. During the year ending September 1, 1916, sixty-three parishes and missions have been aided with loans, grants or gifts totaling $59,075.00, of which 36 per cent was in gifts or grants. The record of its work from the beginning shows that 1,447 applicants have been assisted with one or another form of help, and the amount so disbursed has been $1,133,075.97. The Permanent Fund has been increased during the year by $16,481.47, and now amounts to $546,110.38. Ten per cent only of this year's increase of the Fund was from offerings. The report of the trustees alludes to the small number of parishes and missions which contribute to the work of the Commission; to the desire of the Commission to serve the Church to the largest extent possible; to its thorough study of all applications with a view to the utmost liberality in accordance with the rules governing the management of its Trust Funds; to its present consideration of new methods of affording assistance; and invites correspondence with its officers in the Church Missions House, New York City. Copies of the report will gladly be sent upon application.

C. L. PARDEE,
Corresponding Secretary.

The Rt. Rev. Nathaniel Seymour Thomas, Bishop of the Missionary District of Wyoming, told 200 members of the Pennsylvania Society of the Sons of the Revolution, at their twenty-eighth annual service in Old St. Peter's Church, Sunday afternoon, December 17th, that America was derelict in her duty.

Bishop Thomas was referring to conditions created by the world war. Selfishness and greed are abroad in the land, he said, arousing bitterness and envy among the industrial classes, "and the very antithesis of peace reigns."

"If this be true, the United States never was in worse condition than now," the Bishop said. "Never was our vision so blurred by worldliness. We are not following the example of Christ. America, not Europe, is in chains. We have not the courage of our ancestors, who fought and suffered for freedom's cause at Valley Forge. The spirit of materialism stalks in our streets and stills our national conscience."

November, 1916.

To the Clergy of the Diocese:

The Committee on Colored Work in the Diocese of Pennsylvania, desiring that our people should be given an opportunity to help in sending the Gospel to members of that race—especially as so many new ones are being brought into the diocese—and believing that if they have knowledge of what is being done, they will gladly assist in the erection of the necessary buildings—one now going up near Forty-second Street and Woodland Avenue—earnestly request you to allow the Rev. Henry L. Phillips, 751 South Fifteenth Street, Archdeacon of Colored Work, to make a statement of the needs of this part of the Missionary Field, in a ten minutes' address, if possible, before your morning congregation, at any time that may best suit your convenience.

PHILIP M. RHINELANDER,
FLOYD W. TOMKINS,
ELLIOT WHITE,
CHAS. W. SHREINER,
HAROLD GOODWIN,
WM. D. NEILSON,
HOWARD R. SHEPPARD,
L. F. RONDINELLA,
RICHARD TANGYE,
CARL E. GRAMMER,
H. EDGAR BARNES,
GEO. HERBERT TOOP.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

An organist, who wishes his name withheld, sends us the following letter:

"I have just re-read your editorial in the October number of CHURCH NEWS, and feel impelled to write you and to say that the beautiful idyllic picture you draw of the church musician does not tell the whole story by any means. Apparently, and for your sake, I hope it is true, you have never had any first-hand experience with a rector the only way to get along with whom was to keep out of sight and hearing as much as possible; apparently it has never been brought home to you that there are clergy who know and care so little about music, even church music, that the best way to get along with them is to do as well as you can without making any display, and let them forget that you exist. Perhaps you have never worked under a rector who would send for you after a service when you had put on an ambitious anthem with a fugue in it, where each voice entered independently, but with the same words, and say that the choir was doing very badly indeed because in that anthem today they didn't 'sing together.' Perhaps you have never tried to get along with a rector who didn't even know what was meant by 'head tone,' but who yet meddled with the details of your vocal practice with your boys. Perhaps you have never known a rector who, without the slightest knowledge of the terminology, traditions or technique of chanting, insisted on upsetting all the methods of a choir that was devotedly working for a definite end and in full accord with authentic usage. I, alas, have.

"I am not a sorehead by any means. It has been my privilege to work under, and with, a rector—yes, with more than one—in a spirit of co-operation. From the church musician's standpoint, the most satisfactory sort of a rector to work with is one who knows something about music from the inside, for example, one who has been a church organist or a choir singer. Among the most delightful associations I have ever had was with a rector who had sung in choirs as a boy, and afterwards helped pay his way through Divinity School by singing in one of the most important choirs in New York City. Still later he organized and drilled a boy choir in a small church, his first parish. Criticism and suggestion from a man like this was always welcome and helpful, but it was not frequent. Those who themselves really know are all the more ready to appreciate skill and knowledge in others, while it is the uninformed and incompetent who try to hide their own incapacity by berating their subordinates; and that this latter sort is by no means unknown in the ministry has brought many a cup of sorrow to the lips of our professional brethren. The average church organist is, in my experience, more than anxious to meet his rector half way, but a good many times the rector does not want to be so met; he wants, if you will pardon a rather humble expression, to be the whole cheese himself. The obstacle to kindly co-operation between clergyman and musical staff is just as likely as not, unfortunately, to be the clergyman himself.

"Your very interesting article, with the purpose and spirit of which I fully and cordially agree, deliberately refuses, it seems to me, to take any note of these factors, which I am sorry to say are present in more than one case of which I have knowledge, and which render such co-operation as you extol something quite out of the question. That it is possible (though deprecable, of course) for the clergy to be sometimes at fault is unfortunately only too true. *Credo expertus.*

"I do not suggest, much less ask, that you publish this letter, but I do ask if you think there should be nothing said on this aspect of the question."

Unfortunately, or fortunately, our associations with clergymen in the relationship of rector and organist have always been with men who sympathized with our ambitions, who rejoiced with us in our successes, and who grieved with us in our disappointments, and for that reason we cannot at all agree, from personal experience, with any of the above letter. As a matter of fact, our relations with all the clergy have always been a source of so much pleasure and inspiration that we dislike to think that there is any "other side of the case." However, several well-authenticated instances of apparent duplicity on the part of rectors in dealing with their organists have been brought to our attention quite recently, and perhaps it is only fair to present them briefly to our readers, for we do not wish to appear one-sided, even though we may feel that our side is right.

In one of the cases, the organist, a man of real ability, was engaged, and after a few months' work under the most adverse conditions imaginable, during which time he certainly furnished the church as good music as was possible under such trying circumstances, he was dismissed by the rector on very short notice and in a way entirely unworthy of a Christian priest. If the work was unsatisfactory to the rector, no one could possibly find fault with him for making a change of organists, but to handle the dismissal after the manner of "cheap political juggling" could be of no advantage whatever to any of the parties concerned.

In another case, the rector and vestry had decided to make a change of choir-masters, and instead of telling the man then in charge in a straightforward way and asking him to resign, his resignation was brought about in another way. On Sundays just a minute or two before the hour for service the rector would go to the organist and say, "Mr. Blank, I have decided to put hymns so and so in place of the ones now on the list," to which the organist replied, "But, Mr. X. Y. Z., we have not rehearsed those hymns and the choir does not know them." "Oh," said the rector, "a choir such as yours can sing them without rehearsal." The organist said he was afraid that it would be impossible to do them even endurably, but the rector was insistent and ordered that the new hymns be sung. Of course, they went badly, or even worse, and after a few Sundays of such work the rector had the desired resignation in his hands. We have nothing to say as to whether this organist deserved dismissal, and we do say that the rector was well within his right in changing hymns whenever he saw fit, but we also say that his way of handling the matter reflected no credit whatever upon him as a priest of the Church. No matter how unpleasant the immediate results may be, straightforward honest dealing always works out for the best good of all concerned, whether the parties involved be priests, organists or laymen. We differentiate between organists and laymen in that the former may be considered as belonging to a lesser ministry.

One other instance is that of a man who was dismissed without either notice or notification, and who learned accidentally through his successor that he was to assume control of the music the following Sunday. Comment upon this is impossible. Words fail.

Some one may say that in giving "the other side" we have dealt merely with the question of dismissals, and have entirely passed over the many petty annoyances which a rector may cause his organist. Yes, we have, and we have

also neglected to mention the many little annoyances that organists may cause their rectors. Traced to their source, we think at least nine-tenths of the difficulties between clergymen and musicians would be found to be based upon temperamental differences, which were not in evidence when they first became associated in church work. As these differences become more and more evident to one or the other, there arises an unreasoning dissatisfaction in the mind of each with anything that the other may do; then upon some slight pretext comes the open fault-finding, and, if matters cannot be adjusted then and the two natures come to a closer understanding, the only thing to do is to separate; and the organist seek a field where he may pursue his work with a rector whose sympathies and ideals are more nearly akin to his own. And it is when this point of separation (dismissal) is reached that both men have an opportunity to show the kind of stuff they are made of—whether either or both are Christian men of high principle. And, the above letter and the three instances we have cited, to the contrary notwithstanding, we still believe that in a large majority of cases the relationship between rector and organist is as pleasant and idyllic as we are accused of having painted it in the October issue of this paper.

In a book of fiction popular some years ago the hero said, "There's just about as much human nature in most folks as there is in others." Such being the case, the clergy and the laity are about fifty-fifty, and we imperfect organists cannot look for perfect clergymen even though it may annoy some of us exceedingly to be brought into contact with any other kind. However, when we become too much annoyed or depressed by the difficulties of our work and by conflict with those with whom we are associated, we may find great comfort and satisfaction by saying, with our good friend King David, the Psalmist, the Musician, "Great are the troubles of the righteous."

A musical service of considerable interest was given in Christ Church, Franklinville, the evening of December 6th, under the direction of Mr. D. A. Rombold. The program was one of unusual excellence, showing Mr. Rombold to be a musician of high ideals with a true sense of the ecclesiastical fitness of things. Services of this kind cannot help but be beneficial to the cause of church music, and we should like very much to hear of them being given in increasing numbers.

VISITING NURSE SOCIETY OF PHILADELPHIA

To give skilled nursing care to the sick in their homes and to relieve those suffering from physical injury or chronic disability, this is the first and immediate object of The Visiting Nurse Society of Philadelphia. After this, but very closely allied, is the ultimate object: through instruction and example, that is, by "showing them how," to better conditions which, because of neglect, indifference or ignorance, are much worse than need be, even among the very poor; in this way working toward the prevention of disease and the larger improvement of economic conditions generally.

The Society has three very definite aims: (1) to take care of the sick at home; (2) to teach the simple laws of health and hygiene; (3) to observe social conditions and to better them.

It has been estimated that not more than ten out of every one hundred sick persons are cared for in hospitals. And of the remaining ninety only a very small proportion can afford the continuous services of a trained nurse. Yet those who can least afford this are often those who most urgently need expert care, and this is what the visiting nurse carries to them. In the case of sick children it has been proved that nursing care in the home, "be it ever so humble," is far better than the effect of the strange surroundings of the hospital ward; while for patients of mature years, especially women, it is often impossible to leave home, the home itself being actually imperilled by their absence and themselves suffering greatly through anxiety and worry. Then there are the many cases of chronic illness or disability, which for obvious reasons imperatively demand home care.

But there is a vast difference between the work of a nurse in a hospital, with everything necessary at hand, with conditions sanitary and a doctor to call upon at a moment's notice, and the visiting nurse's work in the homes of the city's poor. And when, besides the disability of poverty, she has to meet the ignorance of an alien nationality, with its own peculiar traditions and customs, her position requires many qualities other than a knowledge of nursing. Thus, in addition to being a hospital trained nurse of high standing, she must qualify as well in a teacher and a social worker.

The Visiting Nurse Society of Philadelphia, one of the country's pioneers in this field, opened its doors in 1886 with one nurse, one room and one hundred dollars. Today the Society has a staff of fifty-two nurses, whose working districts are bounded only by the city limits; a central office at 1340 Lombard Street, and five branch offices, in Germantown, Kensington, Manayunk, North Philadelphia and West Philadelphia. The work of the branches is carried on under the supervision and direction of the central office. Thus the Society as a whole is like a "visiting hospital," carrying its expert care, its sanitary equipment and its instruction throughout the city to the sick and suffering who cannot come to it. During the year 1915 this moving hospital made 99,413 visits to 14,366 patients; and in 1916, during the four months of June, July, August and September, 41,383 visits were made to 4,795 patients, this latter being an increase of more than 8,000 visits and nearly 600 patients over the record of 1915. The average number of visits for each month this past year has been 10,550 to 2,190 patients; of these patients, 320, approximately, are chronics, 500 are cases of acute illness, 675 are maternity cases, and 881 are children (inclusive of new-born babies).

With such an increase and growth in the work the Society feels the absolute necessity of expansion in its staff, and to meet this demand has added within the last six months ten new nurses to its working force. These ten nurses, however, have been absorbed so rapidly that there is most urgent need at present for ten more, if the Society is to do nothing more than meet the daily demands upon its service. This requirement is not looking toward possible future development, but is solely for present needs, since the Society recently has been compelled to face the question whether it should turn away cases that appeal for its aid or force its nurses to lower their standard of excellence by taking far more work than they can do. The answer is apparent. So also is the need. But with the need for nurses comes that for money to pay their salaries. A glance at a very few figures of this year's budget should be sufficiently convincing. The sum of $60,000 comprises this budget, in which a margin of less than $3,000 is allowed; $48,000 is paid in nurses' salaries, leaving a little over $9,000 for actual running expenses, out of which not less than $4,000 must be paid for the nurses' car fare alone. In these days of increased and increasing prices this is clearly a very moderate sum for office and house expenses.

For the thirty years of its existence The Visiting Nurse Society has been supported by the generosity of its friends, since the fees paid by the patients are often merely nominal, being never more than fifty cents and generally from ten cents up, while many are not able to pay anything. Thus the Society's main support is derived from voluntary contributions, and for these it must continue to look to the people of Philadelphia who are able and willing to make possible a work so obviously and deeply needed.

EDITH N. BRUBAKER, *Treasurer*,
3426 Powelton Avenue,
Philadelphia.

Central Office: 1340 Lombard Street, Philadelphia.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

Regular services for the "silent people" of Norristown are to be held in St. John's, Norristown, Mr. W. H. Lipsett, lay reader of All Souls' Church for the Deaf, officiating. Mr. Dantzer will make periodical visitations for the ministration of the Sacraments.

To the $10,000 reported in our last issue as received for the Endowment Fund of Calvary Church, Conshohocken, a further sum of $500 should be added, the fund now totaling about $28,000.

Through the kindness of Bishop Garland, the parish house of the Church of All Souls' for the Deaf, Sixteenth Street above Allegheny Avenue, has received the much appreciated gift of a pocket billiard table.

Holy Trinity Mission, Norristown, reports the gift of $100 as a bequest from the estate of the late Fannie S. Cliffe.

A group of the younger clergy of the diocese offer, through the Sunday-school Commission of the diocese, a handsome silk banner, to be given annually to the school which shall make the largest per capita offering to the Children's Lenten Offering. The award will be made at the annual post-Easter Presentation Service. Particulars as to the banner will be sent to the various schools, and it is expected to have the banner displayed in some public place, the same to be duly announced.

A most artistic and beautiful window was unveiled Sunday morning, November 19th, in St. Paul's Church, Chestnut Hill. The window, which is from the Tiffany Studios, has for its subject St. Michael, and is a memorial of the late Samuel Goodman, Jr., the gift of his widow and family. The Rev. John H. Chattin, some time the missionary at Quakertown, has become an assistant at St. Paul's. His address is 220 East Meade Street, Chestnut Hill.

The Rev. Karl Reiland was again the preacher at the Sunday evening service in St. Stephen's Church, Tenth Street below Market, January 7th. These Sunday night services of a popular character are proving increasingly attractive, the average congregation being far beyond 800, with a noticeable increase of strangers at the morning and afternoon services. At the latter particularly, when Dr. Grammer is giving an extended course on the "Bible in the Light of Modern Knowledge," the congregations have more than nearly doubled.

The women of All Hallows' Church, Wyncote, held their annual Holiday Bazaar on Thursday, November 23d, from noon to six o'clock, the net proceeds of which were $700. One-third of this amount is appropriated for the work of the parochial Woman's Auxiliary. The balance for the most part pays for the addition made in the summer to the parish house, the whole of the expense entailed having now been fully met.

The Rev. Shirley H. Nichols of Tokyo, Japan, was the preacher at the morning service on November 26th at the Church of the Resurrection, Broad and Tioga Streets. As the result of his visit a substantial offering has been sent him for his work from interested parishioners. This parish reports a most successful bazaar on November 23d and 24th, with net proceeds of $1,060 to defray the interest on the mortgage debt.

The fifteenth annual dinner of the men of the parish of the Holy Apostles, in Cooper Battalion Hall, on the evening of November 23d, brought together a company of 428 men and was in every way a pronounced success. Both the parish church and the chapels were all well represented. The speaking at the dinner was on an unusually high level. Col. Sheldon Potter spoke on "Men of Visions;" Judge Raymond MacNeile, "The Problem and Experiences of the Juvenile Court;" and the Rev. Henry C. Stone on "Door Bells." The rector, the Rev. George H. Toop, D.D., acted as toastmaster.

The Rev. John R. Logan, vicar of the Chapel of St. Simon the Cyrenian (Parish of the Holy Apostles), and his people, are rejoicing in the acquisition of a new and adequate organ which has recently been placed in the chapel, Twenty-second and Reed Streets. At a most impressive service held on Friday evening, November 18th, it was formally dedicated by Archdeacon Phillips and Dr. Toop, the rector of the parish, each of whom made addresses. A congregation of over 350 and a choir of 38 were present. In the chancel were a number of the clergy vested. The excellent qualities of the organ were exhibited in a recital the following day given by Mr. Wheeler, the organist of the parish church.

The Rev. Harold S. Percival, one of the clerical staff of St. Mark's Church, assigned to St. Michael's Chapel, has accepted a curacy in the Diocese of Quebec, Canada, his place at St. Michael's being taken for the present by the Rev. Charles D. Fairman.

One of the notable meetings of the Clerical Brotherhood was that of Monday, November 27th, when the invited speaker was the Rev. William H. Roberts, D.D., LL.D., the stated clerk of the General Assembly, who discussed the "Problem of Church Unity from the Standpoint of the Presbyterian Church." The address was of absorbing interest, historically important and abounding in eloquence. His sympathetic comments on the proposed "World's Conference on Faith and Order," were greatly appreciated. In the unavoidable absence of Bishop Rhinelander, he was introduced in a graceful speech by Bishop Garland. A record was made in the matter of attendance.

The Rev. Caleb S. Cresson, Jr., and his wife entertained at the rectory, Oaks, Saturday, December 9th, in commemoration of the fiftieth anniversary of the establishment of St. Paul's Memorial Church.

The Rev. Herbert L. Hannah, since 1911 the rector of Trinity Church, Elmira, N. Y. (Diocese of Central New York), has become vicar of the Chapel of the Holy Communion (Parish of the Holy Apostles) in succession to the Rev. Alfred R. Berkeley. Mr. Hannah is a graduate of Columbia University, '02, and the General Theological Seminary, '05. From 1906 to 1911 he was rector of the Church of the Redeemer, Sayre, Pa., where he did a notable institutional work in connection with the splendidly equipped and endowed community parish house provided by the late Mrs. Cummins.

A fine new pipe organ has been installed in St. Mark's Church, Honeybrook, the Rev. E. L. Sanford, rector, which was dedicated at the morning service on Sunday, November 19th, the rector preaching an appropriate sermon on "Instrumental Music," based on Job 21:12. The instrument is a memorial to Jane Edge Ringwalt, who for thirty years was secretary of the Woman's Auxiliary in the Convocation of Chester. It contains 395 pipes. On the evening preceding the dedication, Mr. Edward B Halsey of Philadelphia gave an exhibition of the organ which was most satisfactory to all who heard it.

A very promising mission has been started by the Rev. Mr. Emanuel in Chester for the colored people of that city and a modest place of worship has been provided. A pressing need, however, exists for the furnishing of the same. Any parish having at its disposal an unused altar, font, lectern, prayer desk, large Bible or chairs would find a ready and grateful receipt of the same by sending them to the Rev. G. L. Emanuel, 214 Central Avenue, Chester, Pa.

At the January meeting of the Convocation of West Philadelphia the Rev. Henri M. G. Huff will read a paper on "Neighborhood and the Church."

The Men's Club Dinner of the Parish of St. Jude and the Nativity, on the night of November 9th, is reported as most successful in every way. About 125 were present, Mr. George Erskine, president of the Club, acting as toastmaster. The special guests of the evening were the Revs. H. C. Stone and E. S. Lane, Judge Robert Carson and Hon. James A. Walker. The rector of the parish closed the speaking with some timely and well-chosen words.

The Bishop of Bethlehem, Rt. Rev. Ethelbert Talbot, D.D., is announced as the principal speaker at the annual Men's Club Dinner of St. John's Free Church, Emerald and Elkhardt Streets, January 25th. Under the inspiring leadership of the Rev. Gomer B. Matthews, St. John's is making rapid progress along all lines.

At its regular meeting in November, Mr. Edward J. Ensell was elected to fill the unexpired term in the vestry of the Church of the Holy Comforter, Forty-eighth Street and Haverford Avenue, of the late Mr. James. Mr. Ensell has been actively identified with this parish for several years and should prove a valuable acquisition. At the same meeting the vestry voluntarily relinquished the amount of $300 which the rector has been paying annually into the parish treasury as rental for the rectory—an evident and substantial appreciation on their part of the self-sacrificing work the Rev. Mr. McHenry is doing as their rector.

One of the noteworthy activities of the Church of the Good Shepherd, Rosemont, is a week-day Religious Class for such children as are unable to attend the Church School on Sundays. The class, in two divisions, meets on Thursday afternoons, from four to five o'clock, in the parish house, the instruction being carried on largely with the aid of a stereopticon. So far the enrolment has been about thirty. The Rev. Harvey Officer and an associate are to preach a Mission in this parish the latter part of January.

The thirty-fourth anniversary of the Italian Mission in Philadelphia was held in L'Emmanuello Church on Sunday, November 19th; the preacher at the morning service being the missionary, the Rev. T. E. Della Cioppa, and in the evening the Rev. George L. Richardson, representing the diocesan committee having the direct oversight of this work. Reports made by the Mission show that at present there are over 1,000 openly identified with it, and that the work is being extended to embrace Kensington, Germantown and West Philadelphia, with a notable social work being done at Cedar Hollow.

The six Protestant congregations of Doylestown united in a Thanksgiving Eve service which was held in the local Lutheran Church. An overflowing congregation which filled even the entrances to the church attended. The sermon was preached by the Rev. William Y. Edwards, rector of St. Paul's Church, from Psalm 50:23.

At its November meeting, Monday, November 27th, the Church Club had as its topic of conference, "Organized Bible Classes for Men," which was led by the Rev. George C. Dowey, D.D., whose eloquent and practical address was found most helpful by all who were fortunate enough to be present. Mr. E. H. Bonsall and others also spoke.

All Saints', Norristown, observed its Patronal Festival, All Saints' Day and the days following, with a number of special services in which Dr. Frederick Gardiner, the Rev. Dr. Carr and others assisted the rector. Bishop Rhinelander confirmed a large class on Sunday evening and preached a most helpful sermon on "Worship, Fellowship and Service," to a congregation which taxed the capacity of the church. Plans have been accepted for a font to cost about $1,000 to be placed in the church, contributions to which are to be asked from all who have been baptized in All Saints'.

The Church of the Saviour, West Philadelphia, enjoys the distinction of being the first in this country, if not in the world, to place a memorial window in its edifice to a choir boy. The window in question, placed over the porch door of the Thirty-eighth Street entrance, represents St. Gregory, who introduced singing in the churches, instructing a choir of his time. The theme is novel (the makers—Hardman Glass Co. of England—certifying it "as absolutely original"), is most beautifully executed and most satisfactory in every way. It is a worthy memorial of the sweet boy singer, Clarence Lincoln Blaine, who for three years as soloist did such wonderful work as a chorister and was deeply loved for his bright and sunny disposition.

The Rev. George Huntington, for the past seven years rector of Trinity Church, Niles, Michigan, has accepted the position of curate at St. Luke's Church, Kensington, entering upon his duties with Advent Sunday. Mr. Huntington was ordained to the diaconate in 1902 and to the priesthood in 1904 and has served the Church in Trinity Parish, New York City, and in Indianapolis.

The Guild of Young Women connected with the Church of the Holy Apostles, Philadelphia, is manifesting a most practical form in its winter activities. Classes in millinery, embroidery, dressmaking, etc., with instruction given by competent paid teachers, are showing their popularity in increased enrolment and growth of interest. For those living at a distance and who want to attend the classes immediately on leaving work, an excellent supper at a nominal sum is provided by Deaconess Brookman, who has the general oversight of the Guild.

On Tuesday evening, November 14th, the Parish of Christ Church, Pottstown, held a parish meeting to mark the completion of improvements to their parish buildings, which have been under way since last spring. These improvements include the enlargement of the guild room and sacristy; and the addition of a very attractive room for the primary department of the Sunday-school, a complete and modern kitchen and a new choir room. The chapel interior has been repainted and steam heat supplied thereto from a new plant in the parish building. The parish has now a very complete equipment for the care and development, of its various activities.

The Rev. Joseph P. Morris sailed for England the latter part of November, en route for Mesopotamia, where he has volunteered for work as a secretary in connection with the International Y. M. C. A. He has tendered his resignation as vicar of the Chapel of Prince of Peace.

The Rev. Robert Bell is temporarily making his home at Buckingham and is available for supply work as the occasion may offer. He may be addressed accordingly.

Of the branches auxiliary to the diocesan Board of Religious Education, none seems to be more alive and efficient than that in the Convocation of West Philadelphia, whose president is the Rev. Albert Clay, and secretary, the Rev. Charles A. Rantz. At the November meeting in the Church of the Redemption, on Tuesday evening, November 14th, more than 100 persons took supper together and afterwards listened attentively to addresses made by Mr. George W. Braden and the Rev. Lester Bradner, Ph.D., of the General Board of Religious Education. The theme of the evening was "The Christian Nurture Series,"

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Surplus and Undivided Profits	**1,992,411.83**
Deposits - - - -	**19,852,063.13**

Accounts of Banks, Bankers, Corporations, Firms, and Individuals Solicited

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the addresses and subsequent questions bringing forward much valuable information.

As a testimonial to one of their number who has served as a vestryman continuously for thirty-seven years, the November meeting of the vestry of St. Andrew's Church, Thirty-sixth and Baring Streets, was turned into a dinner complimentary to Mr. Richard H. Watson, who had just passed his eighty-first birthday. Mr. Watson, who has been the contemporary of all the bishops of this diocese from Bishop White to the present, is still hale and hearty and his interest in the Church is unabated.

The Board of Missions of the diocese announce their formal acceptance of the plans prepared for the new church buildings to be erected for St. George's, Richmond, and the Epiphany, Sherwood, and that bids for the same are in hand and that the actual work of construction will be started as soon as the necessary signatures are placed to the contracts. The disturbing fact is that the sum originally deemed sufficient is far below what will actually be required to finish them without debt.

St. Elizabeth's Church, Sixteenth and Mifflin Streets, the Rev. Frederick D. Ward, rector, observed its Patronal Day on November 5th with services of unusual dignity and splendor, the congregations in attendance being larger than in any previous years. The special preacher at Evensong was the Rev. John Mockridge, D.D. A happy feature of the observance was the response of the congregation to the rector's appeal for an offering towards the liquidation of the mortgage debt, more than $800 being received for this purpose.

Bishop Rhinelander was the preacher at the annual meeting of the Local Assembly of the diocesan Daughters of the King which convened on Wednesday, November 8th, in St. Matthew's Church, Eighteenth Street and Girard Avenue. There was a very large gathering of members and interested workers. After the service reports indicative of the active work being done were presented and plans for an aggressive winter's campaign discussed.

The Clerical Luncheon and Round Table Conference in the Club Rooms of the Church House on Monday, December 4th, was attended by the Bishop and Bishop Suffragan and about ninety of the clergy of the diocese. Bishop Colmore of Porto Rico was also present as a guest. The speaker was Dr. Waterman of Boston, his theme being "The New Psychology and the Ministry of the Church."

Mr. Clement B. Newboldt, on behalf of the Church Pension Fund, addressed the congregation of the Church of Our Saviour, Jenkintown, at the morning

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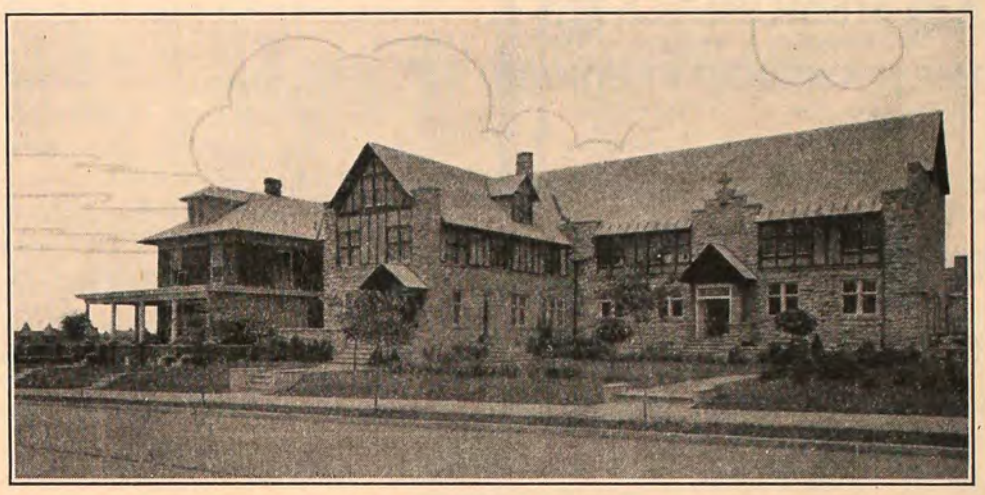
service on Advent Sunday. As the outcome of his presentation a local committee has been formed who are actively canvassing the parish for this object. In addition to its other activities, the Rev. Dr. Yerkes has been secured as leader of the Men's Bible Class, which, under his inspiring teaching, is rapidly increasing in membership and interest.

As a means of informing the congregation of what the Church is endeavoring to accomplish through its various agencies, the rector of the Church of the Annunciation, Twelfth and Diamond Streets, has planned a series of special sermons on the third Sunday evening of each month through the winter, to be delivered by those actually engaged in and recognized as experts in such activities. The Rev. Mr. McHenry opened the Course in November with a most interesting description of our City Mission. Dean Bartlett, in December, presented the work being done by the Church for the training of the ministry. The subject for January is "The Church Pension Fund," to be followed later by a detailed presentation of missions, charities, etc. The services are being admirably supplemented by conferences on the third Tuesday afternoon of the month in the parish house, where, under the direction of a competent leader, phases of practical work may be freely discussed.

The West Philadelphia "Neighborhood Conference" of the G. F. S. in St. Barnabas' Church, Sixty-fourth Street and Haverford Avenue, on the evening of Friday, November 25th, was attended by about 150, the majority of whom came for the supper which preceded the conference. Miss Wilson, the diocesan president, and Miss Neilson made short preliminary talks, after which the Rev. P. E. Osgood, vicar of the Chapel of the Mediator, gave a most inspiring and valuable address on "The New-fashioned and the Old-fashioned Girl."

The Parish of the Redemption, Fifty-sixth and Market Streets, is bereaved in the death of Helen M. Lowber, wife of the rector's warden, one of the most active and devoted workers in the parish, especially in the Ladies' Guild, of which she was president. Death came suddenly to her on the evening of November 18th, as she was on the way to visit some friends whom she desired to interest more actively in the work of her favorite society. The great outpouring of people who practically filled the church on the occasion of the funeral services was sufficient evidence of the hold her consecrated personality had upon the parish and the community. The rector was assisted by the Rev. Dr. James, a former rector, and the Rev. Paul S. Howe, in the services in the church and at the grave.

At the regular fall meeting of the Church Historical Society, held in the



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Club Rooms of the Church House on Thursday evening, November 16th, an able and most interesting paper on "Babylonian Influence on the Origin of Christian Liturgy" was presented by the eminent Assyrian scholar, Professor Stephen H. Langdon. It is a matter of regret that so very few were able to attend. This society through its public meetings is performing for the Church educational work of very great value and is deserving of a wider patronage and appreciation than hitherto the Churchmen of this diocese have afforded it.

The Rev. Samuel Beveridge Harris has been made associate rector of the Church of the Transfiguration, Thirty-fourth Street and Woodland Avenue, of which the Rev. Dr. Royden Keith Yerkes is rector. Dr. Harris is a graduate of the Medico-Chirurgical College (class of '99) and has labored as a medical missionary in Cuba and in Colombia. He was born in Iowa in 1873, and was educated at Monmouth College, Ill., and Grove City College, Pa., both United Presbyterian institutions. At the Medico-Chirurgical College he was for a time an assistant in teaching physiology, and afterwards professor of physiology and Roentgenology in the medical college of the University of the South, Sewanee, Tenn., where he began his study of theology. In 1899 he went to Colombia as a medical missionary, remaining there three years. In 1903 he went to Cuba and engaged in similar work for nearly five years, at Cameguey. He was ordained a deacon last August by Bishop Hulse, of Cuba, at the Philadelphia Divinity School, where he is now a student. He had been a lay reader for years. Dr. Harris has opened a mission among the "piggeries" at the lower end of Stonehouse Lane, not far from the boathouses on the Prospect bank. There has been scarcely any religious influence within a mile of the place, although it is within sight of the City Hall. Many of the children never before attended a Sunday-school He now has sixty-five scholars and twenty-one of these have not missed a Sunday since the school opened last August.

Bishop Rhinelander as the subject of his Advent Conferences took the theme of "The Bible in the Church." The lectures, three in number, were delivered to an appreciative audience on successive Thursday afternoons in December at St. James' Church, Twenty-second and Walnut Streets. For the benefit of those who were prevented from hearing them it is to be hoped that they will appear in pamphlet form for wide distribution.

The Philadelphia Divinity School was the host, December 1st and 2d, to some sixty-six theological students in attendance upon the second Inter-seminary Conference. Berkeley, the General, Cambridge and Alexandria were represented, and the regular program covered the discussion of many problems of common interest. At the various sessions formal addresses were delivered by Dr. Slattery of New York and others. The two outstanding topics were the attraction of the best type of college men to the ministry; and how effectively to supplement the instruction of the class room with something akin to the clinics of the medical course. Berkeley was voted as the meeting place in Thanksgivingtide, 1917.

Attention is called to the fact that lay readers require the license of the Bishop, which must be renewed annually (upon application) at Advent. A very large proportion of the 167 persons to whom licenses were issued a year ago have, at this writing, we are informed from the Bishop's office, failed to make application for renewal.

Social and professional circles were sadly shocked recently by the sudden death, December 14th, of George Q. Horwitz, Esq., one of the leading corporation lawyers of Philadelphia, in the forty-ninth year of his age. The deceased and his wife were prominently identified with charitable and humane work.

The mid-winter banquet of the associate alumni of the Philadelphia Divinity School will be held at the Church House on the evening of January 16th. It is impossible to announce the speakers at this time, but both they and the menu will be up to the usual high standard of these enjoyable occasions.

A correction of statement is necessary in the item in the December issue concerning the dedication of the memorial bell at the Gulph Mills Mission. The bell, it should have been stated, is the gift of a number of former friends of the late Rev. James Haughton, for the most part parishioners of the Church of the Redeemer, Bryn Mawr.

Messrs. Horace Cecil Prevost, John Doyle and Russell Emerson Hartwell have been accepted by the Bishop as postulants in the diocese. Messrs. John and Joseph Jasinski have been admitted as candidates for Holy Orders. The Rev. John H. Yates, of the Missionary Jurisdiction of Utah, has been canonically received into the diocese.

Ralph Kinder, who is one of the most skilful and popular of American organists, will play his annual series of organ recitals in the Church of the Holy Trinity, Rittenhouse Square, on Saturday afternoons, January 6th, 13th, 20th and 27th. The assisting artists will be George E. Emes, baritone; Bessie Leonard, contralto; Florence Haenle, violinist; and Elsa Lyons Cook, soprano. Among the organ numbers to be played by Mr. Kinder are Allegro con Fuoco, de Boeck; Fugue in D Major, Bach; Fantasia on the Hymn Tune "Hanover," Lemare; Summer Sketches, Lemare; Chromatic Fantasis and Fugue, Thiele; Prelude to Parsifal, Wagner; Sonata No. 8, Guilmant; Scherzo, Dethier; and Persian Suite, Stoughton.

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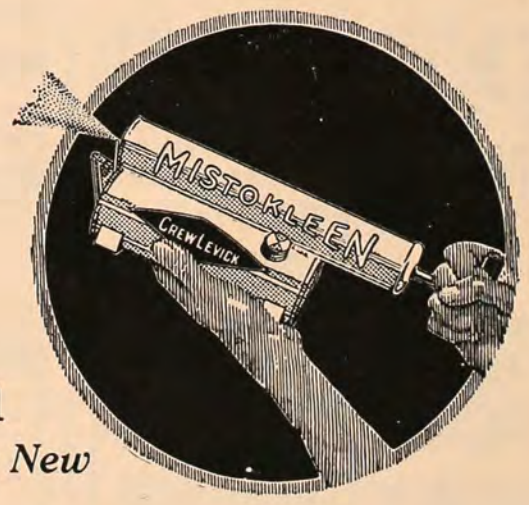

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